

# THE ECLECTIC REVIEW,

FOR JUNE, 1825.

---

Art. I. *Historical View of the Literature of the South of Europe.*  
By J. C. L. Simonde de Sismondi, of the Academy of Arts of  
Geneva, &c. &c. &c. Translated by Thomas Roscoe, Esq.  
Vols. III. and IV. London, 1824.

HAVING brought in review before us, the poets who, during the last five centuries, illustrated the Italian language, and, by extracts and translations, enabled the reader to form his own judgement of their respective merits, M. Sismondi, previously to his entering upon the other great divisions of his work, touches slightly upon those miracles of nature and art—the *Improvvisatori*. It is certainly a singular phenomenon in the intellectual varieties of man, and we should have been gratified, if the Author had dwelt longer upon the subject.

We do not concur in the received opinion which M. Sismondi evidently follows, that it is exclusively Italian. The art is by no means uncommon in the East; and what traveller in Portugal has not, in the summer evening, listened to a groupe of peasants singing *improvviso* to their guitars (it is called *glossare*) their little extemporaneous songs, which, though they can scarcely be called poetry, being little more than a series of rhymes into which the euphonous language of that country naturally runs, and aspiring to no elevation of fancy or boldness of thought, prove at least, to a certain extent, the existence of the same faculty. There were *improvvisatori* in Spain in the time of Lope de Vega. We admit, however, that in Italy only, it exists in perfection; and the rapidity with which an Italian *improvvisatore* pours off an unpremeditated composition upon any given subject, without a moment's pause or hesitation, and in the face of an expecting audience, seems quite miraculous. It is a remarkable fact, that the talent is confined to poetry: he can make no extemporaneous effusion in prose. Yet, the verses thus thrown off, though occasionally pretty,

and embellished with images and allusions so wonderfully conjured up at the moment, would not, we have good reason to believe, endure the test of perusal. Biondi is a solitary instance, in which the published poems of an *improvvisatore* have been received with approbation. It must be observed also, that the genius of the Italian language affords the greatest facility to the composition of verse;—that the *improvvisatori* have their similes and thoughts ready prepared in their memories;—that they are versed in all the usual common-places of poetry, and deal by wholesale in gods and goddesses, and invocations to the muses. The attention of the hearer too is not a little diverted from the composition, by the gesticulations of the performer. These are sometimes violent, and those persons who have witnessed the performances of *improvvisatori*, have found a considerable abatement of their pleasure in the contortions and agitations under which they seem to labour, and the great physical efforts which almost every verse costs them. At the same time, it may be observed, that the action is generally vehement in an inverse ratio to the talent of the performer. Biondi and Syricci, who are confessedly at the head of their profession, are in this respect, remarkably mild and gentle.

‘The *improvvisatore*,’ says M. Sismondi, ‘generally begs from the audience a subject for his verse. The topics usually presented to him are drawn from mythology, from religion, from history, or from some passing event of the day; but from all these sources thousands of the most trite subjects may be derived, and we are mistaken in supposing that we are rendering the poet a service in giving him a subject which has already been the object of his verse. He would not be an *improvvisatore*, if he did not entirely abandon himself to the impression of the moment, or if he trusted more to his memory than to his feelings. After having been informed of his subject, the *improvvisatore* remains a moment in meditation, to view it in its various lights, and to shape out the plan of the little poem which he is about to compose. He then prepares the eight first verses, that his mind during the recitation of them may receive the proper impulse, and that he may awaken that powerful emotion which makes him as it were a new being. In about seven or eight minutes he is fully prepared, and commences his poem, which often consists of five or six hundred verses.

‘There is an easy metre, the same which Metastasio has employed in the *Partenza a Nice*, and which is adapted to the air known by the name of the *Air of the Improvvisatori*. This measure is generally made use of when the poet wishes not to give himself much trouble, or when he has not the talent to attempt a higher strain. The stanza consists of eight lines with seven syllables in each line, and divided into two quatrains, each quatrain being terminated by a *verso tronco*,



so that there are properly only two of the lines rhymed in each quatrain. The singing sustains and strengthens the prosody, and covers, where it is necessary, defective verses, so that the art is in this form within the capacity of persons possessing very ordinary talents. All the improvvisatori, however, do not sing. Some of the most celebrated amongst them have bad voices, and are compelled to declaim their verses in a rapid manner, as if they were reading them. The more celebrated improvvisatori consider it an easy task to conform themselves to the most rigid laws of versification. At the will of the audience, they will adopt the *terza rima* of Dante, or the *ottava rima* of Tasso, or any other metre as constrained; and these shackles of rhyme and verse seem to augment the richness of their imagination and their eloquence. The famous Gianni, the most astonishing of all the improvvisatori, has written nothing in the tranquillity of his closet which can give him any claim to his prodigious reputation. When, however, he utters his spontaneous verses, which are preserved by the diligence of short-hand writers, we remark with admiration the lofty poetry, the rich imagery, the powerful eloquence, and, occasionally, the deep thought which they display, and which place their author on a level with the men who are the glory of Italy. The famous Corilla, who was crowned in the Capitol, was distinguished for her lively imagination, her grace, and her gayety. Another poetess, La Bandettini, of Modena, was educated by a Jesuit, and from him acquired a knowledge of the ancient languages, and a familiarity with the classical authors. She afterwards attached herself to scientific pursuits, that she might render herself equal to any theme that might be proposed to her, and she thus rendered her numerous acquirements subservient to her poetical talents. La Fantastici, the wife of a rich goldsmith of Florence, did not devote herself to such abstruse branches of knowledge; but she possessed from heaven a musical ear, an imagination worthy of the name she bore, and a facility of composition, which gave full employment to her melodious voice. Madame Mazzei, whose former name was Landi, a lady of one of the first families in Florence, surpasses, perhaps, all her contemporaries in the fertility of her imagination, in the richness and purity of her style, and in the harmony and perfect regularity of her verses. She never sings; and absorbed in the process of invention, her thoughts always outstrip her words. She is negligent in her declamation, and her recitation is therefore not graceful; but the moment she commences her spontaneous effusions, the most harmonious language in the world seems at her bidding to assume new beauties. We are delighted and drawn forward by the magic stream. We are transported into a new poetical world, where, to our amazement, we discover man speaking the language of the gods. I have heard her exert her talents upon subjects which were unexpectedly offered to her. I have heard her in the most magnificent *ottava rima* celebrate the genius of Dante, of Machiavelli, and of Galileo. I have heard her in *terza rima* lament the departed glory and the lost liberties of Florence. I have heard her compose a fragment of a tragedy, on a subject which the tragic poets had never touched, so as to give an

idea in a few scenes of the plot and the catastrophe; and lastly, I have heard her pronounce, confining herself to the same given rhymes, five sonnets on five different subjects. But it is necessary to hear her, in order to form any idea of the prodigious power of this poetical eloquence, and to feel convinced that a nation in whose heart so bright a flame of inspiration still burns, has not yet accomplished her literary career, but that there still perhaps remain in reserve for her, greater glories than any which she has yet acquired.' pp. 96—100.

We now arrive at a most important division of our Author's work—the language and literature of Spain, both of which have been moulded and influenced by the great events of her history. It is the opinion of the Spaniards, that their language was formed during the three hundred years of the Visigothic dominion. It is evidently a mixture of Teutonic with Latin, the terminations of the Latin words being cut off or contracted. It was afterwards enriched considerably by the Arabic.

'The Spanish and Italian possessing a common origin, yet differ in a very striking manner. The syllables lost in the contraction of words, and those retained, are by no means the same in both; inso-much that many words derived in each tongue from the Latin, have little resemblance to one another. The Spanish, more sonorous and more full of aspirates and accents, has something in it more dignified, firm, and imposing; while, on the other hand, having been less cultivated by philosophers and by orators, it possesses less flexibility and precision. In its grandeur it is occasionally obscure, and its pomp is not exempt from being turgid. But notwithstanding these diversities, the two languages may still be recognized as sisters, and the passage from the one to the other is certainly easy.' pp. 106—108.

The Spanish critics have diligently collected the early remains of their native poetry. M. Sismondi begins with the poem of the Cid, supposed to have been written in the middle of the twelfth century, or about fifty years after the death of the hero. This poem, barbarous as it is in versification and language, is a faithful description of the manners of the eleventh century, and is moreover curious as the most ancient epic in the modern languages. We regret that we cannot follow our Author into his long and detailed analysis of this remarkable poem. The martial poetry of Spain, a poetry truly national, and connected with the hopes, the manners, and the pride of the people, was the offspring of the popular enthusiasm. Of this poetry, the Cid, and the romances founded upon his adventures, afford abundant specimens. The measure of the romances was the reverse of the Italian, changing from long to short, each verse containing four trochees; and in respect to rhyme, every second line terminated with an assonant, the first



lines remaining unrhymed. They were taught by mothers to their children, and recited at festivals; and being transmitted from mouth to mouth long before they were committed to writing, they changed their form with every change of the language, but never lost their characteristic spirit. Corneille borrowed his *Cid* partly from these romances, and partly from two tragi-comedies, one by Diamante, and another by Guillen de Castro. Mr. Lockhart's metrical translations of several interesting ballads concerning the *Cid*, have been judiciously selected by the Translator, to illustrate the singular character of the Spanish originals.

Spain took the lead of Italy in the formation of her language and poetry, but remained much longer stationary. From the twelfth to the end of the fifteenth century, so monotonous and uniform is her literature, that its history is not divisible into separate epochs. A corresponding uniformity is observable in her political history;—the same chivalrous bravery exerted against the Moors, the same independence and gallant rivalry of their brave adversaries, the same patriotism, nourished by the division of the country into separate kingdoms, and by the right of every vassal to make war upon the crown, provided he resigned the fiefs he held from it. Of these monarchies, the most powerful was Castile, which afterwards inherited the conquests, the grandeur, and the glory of all the other states of the Peninsula.

M. Sismondi enumerates the Castilian authors of the fourteenth century. The Spaniards, he remarks, had not yet renounced that natural style of expression which at once proceeds from, and affects the heart. It was still preserved in their romances, though they had begun to lose sight of it in their lyric poetry. The reign of John II. from the beginning to the middle of the fifteenth century, though inauspicious to the power and the reputation of Castile, was one of the most brilliant epochs in Castilian poetry. But the poets of this period rarely undertook works of any length; and their compositions are chiefly fugitive pieces of a lyrical kind, resembling the songs of the ancient Troubadours.

‘ The poetry of Spain, up to the reign of Charles V., may be divided into various classes. First, the romances of Chivalry, which amount in number to upwards of a thousand, and which were at once the delight and instruction of the people. These compositions, which in fact possess more real merit, more sensibility, and more invention than any other poetry of that remote period, have been regarded by the learned with disdain, while the names of their authors have been entirely forgotten. The lyrical poems are animated with great warmth of passion and richness of imagination; but they fre-

quently display traces of too great study and refinement, so that the sentiment suffers by the attempt at fine writing, and *concelli* usurp the place of true poetical expression. The allegorical pieces were then placed in the first rank, and are those upon which the authors founded their chief claims to glory. From the versification alone we may perceive the high estimation in which this style of writing was held by the poets themselves, since the *versos de arte mayor* (the highly artificial verse) were always made use of. These poems are generally frigid and high-flown imitations of Dante, as little qualified to rival the *Divina Comedia* as the *Dettamondo* of Fazio de'Uberti, or any other of the allegories of his Italian imitators. In the course of four centuries the poetry of Castile made no perceptible progress. If the language had become more polished, and the versification a little more smooth, and if the literary productions of that period had been enriched from the stores of foreign countries, these advantages were more than outweighed by the introduction of pedantry and false taste.

‘ The art of prose composition had likewise made a very slow progress. Some writers of this period have been transmitted to us, particularly the chroniclers; but their style is overloaded and tiresome. Facts are heaped upon facts, and related in involved sentences, the monotony of which equals their want of connexion. Notwithstanding this, they attempt, in imitation of the classical authors, to give the speeches of their heroes. These orations, however, have nothing of the spirit of antiquity about them, no simplicity, and no truth. We seem as if we were listening to the heavy and pedantic speeches of the chancellors, or to the oriental pomp of the Scriptures.’

\* \* \* \* \*

‘ The Spaniards were thus initiated in epic, lyric, and allegorical poetry, in history, and philosophy. They advanced in these various pursuits by their own exertions, opening their own way, without the assistance of strangers. Their progress, however, was necessarily slow; and until the period when Charles V. united the rich provinces of Italy to his empire, they derived little assistance from the advanced state of literature in other parts of Europe. They thus became proud of what they owed to their own intellectual exertions. They felt attached to these national objects, and their poetry has, therefore, preserved its own strong and original colours. The drama thus arose amongst them before they had intermingled with other nations, and being formed on the ancient Castilian taste, and suited to the manners, the habits, and the peculiarities of the people for whom it was intended, it was much more irregular than the drama of the other nations of Europe. It did not display the same learning, nor was it formed upon those ingenious rules to which the Greek philosophers had subjected the art of poetry. Its object was to affect the hearts of the Spaniards, to harmonize with their opinions and customs, and to flatter their national pride. It is on this account, therefore, that neither the satirical remarks of other nations, nor the criticisms of their own men of letters, nor the prizes of their academies, nor the favours of their princes, have ever succeeded in persuading them



to adopt a system which, at the present day, is predominant in the rest of Europe.' Vol. III. pp. 242—6.

The proud era of Charles V. at the opening of the sixteenth century, when Spain lost her ancient character with her liberty, and for the first time menaced the repose and liberties of her neighbours, was still auspicious to her literature. But the abhorred Inquisition, which was soon completely established, imparted a savage ferocity to her national spirit, while it broke the old connexion between the Spaniards and the Moors, the latter of whom were among its earliest victims. We cite the following short paragraph, into which M. Sismondi has compressed much correct and philosophical thinking.

'Thus it appears, that the reign of Charles V., notwithstanding the blaze of glory by which it is surrounded, was no less destructive to Spain than to Italy. The Spaniards were at once despoiled of their civil and religious liberty, of their private and public virtues, of humanity and of good faith, of their commerce, of their population, and of their agriculture. In return for these losses, they acquired a military reputation, and the hatred of the nations amongst whom they had carried their arms. But, as we have had occasion to observe in speaking of Italy, it is not at the moment when a nation loses its political privileges, that the progress of the intellect is stayed. It requires the lapse of half a century before the spirit of literature declines, or becomes extinct. While Charles V. was laying the foundation for the false wit, the tumid style, and the affectation which, with other defects, distinguish Gongora and his school in the succeeding age, he produced an entirely contrary effect upon his contemporaries. He roused their enthusiasm, by placing before their eyes their national glory; and he developed their genius, while, by the mixture of foreigners with Castilians, he matured their taste.'

Vol. III. pp. 257, 8.

When the seat of government was transferred to Madrid, the Castilian began to be considered as the language of all Spain. An entire revolution in its poetry was effected by Juan Boscan Almogaver, who had imbibed the classical taste then prevailing in Italy. In conjunction with his friend Garcilaso de la Vega, he introduced new canons of versification. The ancient national metres were supplanted, and Italian verse was introduced in their place. 'When we remember,' says our Author, 'that the greater part of the old Spanish romances were never rhymed, but merely terminated with assonants, the ear being guided entirely by the quantity, it is singular that the nation should have consented to the loss of a harmonious metre, in which it had so long delighted, and have adopted a measure directly opposite.' In delicacy, sensibility, and fancy, Gar-

cilaso de la Vega frequently resembles Petrarch ; but he sometimes sinks into false and feeble refinements. Of his thirty sonnets, there are some which captivate the ear with their sweetness, and inspire a tender and pleasing melancholy. The sonnet selected by M. Sismondi has lost nothing of its elegance in Mr. Wiffen's spirited translation.

' If lamentations and complaints could rein  
The course of rivers as they roll'd along,  
And move on desert hills, attir'd in song,  
The savage forests ; if they could constrain  
Fierce tigers and chill rocks to entertain  
The sound, and with less urgency than mine,  
Lead tyrant Pluto and stern Proserpine,  
Sad and subdued with magic of their strain ;  
Why will not my vexations, being spent  
In misery and in tears, to softness soothe  
A bosom steel'd against me ? With more ruth  
An ear of rapt attention should be lent  
The voice of him that mourns himself for lost,  
Than that which sorrow'd for a forfeit ghost !'

Vol. III. pp. 266, 7.

The other classical poets of Spain, we are constrained to pass unnoticed. Of these the most renowned are, Don Diego Hurtado de Mendoza, and Jorge de Montemayor ; the latter by birth a Portuguese, but a disciple of the same school of Castilian poetry. The effeminate taste which was cultivated in that school, soon enfeebled and corrupted the national poetry. From grace and elegance polished to their utmost perfection, the transition is short to affectation and false refinement. Thus were sown the first seeds of the rapid decay which it was so soon destined to undergo.

Among the band of classic authors who adorned the reign of the three Philips, during the latter part of the sixteenth and the beginning of the seventeenth century, Miguel Cervantes, the immortal author of *Don Quixote*, stands foremost. This is enchanted ground, upon which M. Sismondi lingers with the fondness of a feeling and philosophical critic. *Don Quixote* has added a vast fund to the stores of innocent amusement. It teaches us to laugh without cynicism, mingling philosophy and reason with harmless satire. It is the concentration of the national character, the national feeling, the national language of Spain. And it has been the prototype of a long list of productions in every language, which ridicule overheated propensities, exaggerated speculations, and the thousand freaks and sallies of the intellect.

' The most striking feature,' says M. Sismondi, ' in the composition



of Don Quixote, is the perpetual contrast between what may be called the poetical and the prosaic spirit. The imagination, the feelings, and all the generous qualities, tend to raise Don Quixote in our esteem. Men of elevated minds make it the object of their lives to defend the weak, to aid the oppressed, to be the champions of justice and innocence. Like Don Quixote, they every where discover the image of those virtues which they worship. They believe that disinterestedness, nobility, courage, and chivalry, are still in existence. Without calculating upon their own powers, they expose themselves in the service of the ungrateful, and sacrifice themselves to laws and principles altogether imaginary. The devotion of heroism and the illusions of virtue are the noblest and most affecting themes in the history of the human race. They are the true subjects of the highest species of poetry, which is nothing but the representation of disinterested feelings. A character, however, which excites our admiration, when viewed from an elevated situation, is often ridiculous when seen from the level of the earth. Error is a fertile source of laughter; and a man who sees nothing around him but heroism and chivalry, is certainly sufficiently prone to error. Next to such errors as these, striking contrasts are, perhaps, most productive of risible effects, and nothing can be more powerfully contrasted than poetry and prose; the romance of the imagination, and the petty details of social life; the valour and the great appetite of the hero; the palace of Armida and an inn; the enchanted princesses and Maritorna.'

\* \* \* \* \*

'This primitive idea in the Don Quixote, this contrast between the heroic and the vulgar world, and this ridicule of enthusiasm, are not the sole objects which Cervantes had in view. There is another more apparent still, and of more direct application, but which is now entirely forgotten. The literature of Spain, at the period when Don Quixote appeared, was overrun with books of chivalry, for the most part miserable compositions, by which the national spirit was misdirected, and its taste corrupted.'

\* \* \* \* \*

'It was therefore a useful and patriotic design in Cervantes, to exhibit, as he has done in *Don Quixote*, the abuse of the books of chivalry, and to overwhelm with ridicule those romances which are the creations of a diseased imagination, giving birth to incidents and characters which could never have existed. In this attempt Cervantes was completely successful. The romances of chivalry ended with *Don Quixote*. It was in vain for subsequent writers to contend against so witty and ingenious a satire, and to expose themselves to the chance of finding that they had been caricatured even before they made their appearance. It would be very desirable if in every style of composition, after we have once secured the masterpieces, we could thus place a barrier against the crowd of succeeding imitators.'

Vol. III. pp. 327—337.

M. Sismondi accurately points out the various qualities,—

the learning, just criticism, dramatic interest, (as in the stories of Cardenio, the Curious Impertinent, &c.,) the dignified oratory of the hero, the picturesque comic painting, the pathos, the wit,—which are assembled in this unrivalled production.

The unfortunate life of Cervantes is familiar to most readers. How simply, yet how pathetically does he allude to his own history, in that exquisite scene, where the Curate and the Barber are purging the library of Don Quixote ! The Curate asks the other, ‘What is the book placed side by side with the *Cancionero* of Maldonado ?’ ‘It is the *Galatea* of Miguel Cervantes,’ said the Barber. ‘This Cervantes has long been my friend,’ returned the Curate, ‘and I know he has much more to do with misfortunes than with poetry.’

Cervantes was the progenitor of the Spanish drama. Before him, it was a rude, irregular combination, equally devoid of external ornament and intrinsic merit. He himself ridicules pleasantly enough, in the preface to his Comedies, the state of the art, when he first undertook its reformation. At that time, all the apparatus of a manager was contained in a bag, and consisted of four beards and wigs, four white cloaks, and four crooks for shepherds. The plays were pastoral eclogues, enlivened by indecent interludes. The stage consisted of four square blocks of wood, on which rested five or six planks. The only ornament was an old curtain, held up at each end by a string. Cervantes introduced scenes, clouds, thunder, lightning, &c., and composed from twenty to thirty dramas, without a single cucumber or orange, he tells us, being thrown at the actors. It seems that he forsook the drama, as soon as Lope de Vega appeared, who forthwith received the dramatic crown. Of the twenty or thirty dramas which, as he computes, he composed in his youth, (it is a proof of his characteristic carelessness of fame, that he could not tell how many,) it is to be regretted that two only are extant, the tragedy of *Numantia*, and *Life in Algiers*. Those which he published in 1615, with a preface, were never acted. They met with no very encouraging success on the stage. ‘*Life in Algiers*’ was written most probably on his first return from captivity, and, according to Schlegel, bears evident marks of the infancy of the art, being redundant in its recitals, its action being unskillfully unfolded, and its characters insufficiently brought into relief. But *Numantia*, he observes, reaches the summit of the tragic cothurnus, and is one of the most singular phenomena to be found in literary history, for the author almost unconsciously approaches closely to the simplicity and grandeur of the ancient drama. Indeed, a strong resemblance has been observed in the construction and conduct of the *Numantia* to the *Persæ* of



*Æschylus* : there is in each, the same absence of individual interest, the same neglect of artificial connexion, the same hardness and energy of manner. But the analogy stops here. It would be extravagant to compare the poetry of Cervantes with the sublime and gigantic strains of *Æschylus*. The play is rude in its conception, and the action is retarded by the introduction of several allegorical personages. But the heart-withering reality of its incidents,—the undaunted fortitude with which the Numantians endure the most dreadful calamities of war, and the most aggravated miseries of famine,—the sympathy awakened by the loves of Morandro and Lira,—make us forget its poetical deficiencies.

‘The *Numantia* was acted several times,’ says M. Sismondi, ‘in the earlier part of the life of Cervantes, whilst the nation was still warm with the enthusiasm which the victories of Charles V. had produced ; and whilst the reverses which they began to experience under Philip II., made them doubly resolute not to stain their ancient glories. We may imagine the effect which the *Numantia* must have produced if it was represented in Saragossa, as it has been asserted, during the siege of that city ; we may conceive how deeply the Spaniards must have felt the sentiments of national glory and independence which breathe throughout the drama, and with what animation they must have prepared for new dangers and new sacrifices. We thus see that the theatre, which we have denominated barbarous, did in fact approach much nearer than our own, to that of the Greeks, in the energetic influence which it exerted over the people, and in the empire with which the poet ruled his audience. We cannot, at the same time, avoid being struck in the *Numantia*, with the ferocity which reigns throughout the whole drama. The resolution of the Numantians, the details of their situation, the progress of the plot, and the catastrophe, are all terrific. The tragedy does not draw tears, but the shuddering horror which it induces, becomes almost a punishment to the spectator. It is one symptom of the change which Philip II. and the *autos da fé* had wrought in the character of the Castilians ; and we shall soon have occasion to notice others. When the soldiers of fanaticism had acquired these ferocious qualities, literature itself did not wholly escape the infection.’ Vol. III. pp. 376, 7.

It is, however, to his narrative talent, that Cervantes owes his immortality. This great endowment, he has manifested in his novels and romances, as well as in his *Don Quixote*. *Perisiles* and *Sigismonda*, which he composed a short time before his death, is placed by the Spanish critics by the side of *Don Quixote* ; and Cervantes attached his hopes of fame more to this, than to any other of his works. Foreigners, however, are not likely to concede the same merit to it ; whereas in every language, *Don Quixote* will not cease to charm.

Among the contemporaries of Cervantes, the name of Don

Alonzo de Ercilla, author of *Aracauna*, said to be the only Spanish epic, is frequently repeated ;—an erroneous idea, for the Castilian abounds in epics, though scarcely one of them rises above mediocrity. Ercilla, however, has no greater pretensions than the rest. The *Aracauna*, which M. Sismondi calls a gazette in rhyme, owes its celebrity to the partial suffrage of Voltaire, who, in his Essay on Epic poetry subjoined to *La Henriade*, placed the Spanish poet in company where we are astonished to find him,—with Homer, Virgil, Camoëns, Tasso, and Milton. Ercilla adds another name to the martyrology of poets, for he died in poverty, neglect, and obscurity.

We do not intend to inflict upon the reader any part of our Author's long dissertation upon the romantic and classical schools. It is, in our opinion, an idle, because only a verbal distinction. That will be the best drama, which takes what is excellent in each. As for the unities, which have been so absurdly fathered upon poor Aristotle, we will leave the French critics to the unmolested use of whatever dramatic fetters they choose to wear. For ourselves, if Aristotle has so willed it, it is enough that Nature has willed otherwise. It were an injustice, however, to M. Sismondi, not to give him the praise of being wholly uninfluenced in his just and philosophical criticism, by the exclusive and sectarian spirit of either party. He evidently feels a becoming sensibility to the beauties of each. He overlooks national systems, and contemplates that general theory of dramatic poesy, which comprehends them all. The law of intrinsic beauty and genuine taste, he wisely observes, is paramount to all arbitrary rule.

Lope Felix de Vega Carpio was born at Madrid in 1562, fifteen years after Cervantes. He was in the army, and on board the invincible Armada. The death of his second wife determined him to renounce the world and enter into orders.

‘ Notwithstanding this change, he continued to the end of his life to cultivate poetry with so wonderful a facility, that a drama of more than two thousand lines, intermingled with sonnets, *terza rima*, and *ottava rima*, and enlivened with all kinds of unexpected incidents and intrigues, frequently cost him no more than the labour of a single day. He tells us himself, that he has produced more than a hundred plays, which were represented within four and twenty hours after their first conception. We must not forget what we have before said of the wonderful facility of the Italian improvvisatori ; and it is not more difficult to compose in the Spanish metres. In the time of Lope de Vega, there existed many Castilian improvvisatori, who expressed themselves in verse with the same ease as in prose. Lope was the most remarkable of those improvvisatori ; for the task of versification



seems never to have retarded his progress. His friend and biographer Montalvan has remarked that he composed more rapidly than his amanuensis could copy. The managers of the theatres, who always kept him on the spur, left him no time either to read or to correct his compositions. He thus, with inconceivable fertility, produced eighteen hundred comedies and four hundred *Autos sacramentales*; in all, two thousand two hundred dramas, of which about three hundred alone have been published in twenty-five volumes in quarto. His other poems were reprinted at Madrid in 1776, under the title of the Detached Works (*Obras Sueltas*) of Lope de Vega, in twenty-one volumes in quarto. His prodigious literary labours produced Lope almost as much money as glory. He amassed a hundred thousand ducats, but his treasures did not long abide with him. The poor ever found his purse open to them; and that taste for pomp, and that Castilian pride which is gratified by extravagance and embarrassments, soon dissipated his wealth. After living in splendour, he died almost in poverty.

‘No poet has ever in his lifetime enjoyed so much glory. Whenever he shewed himself abroad, the crowd surrounded him, and saluted him with the appellation of the *prodigy of nature*. Children followed him with cries of pleasure, and every eye was fixed upon him. The religious College of Madrid, of which he was a member, elected him their president (*Capellan Mayor*). Pope Urban VIII. presented him with the cross of Malta, the title of Doctor of Theology, and the diploma of Treasurer of the Apostolic Chamber; marks of distinction which he owed at least as much to his fanatical zeal, as to his poems. The Inquisition, too, appointed him one of its familiars. In the midst of the homage thus rendered to his talents, he died on the twenty-sixth of August, 1635, having attained the age of seventy-three. His obsequies were celebrated with even royal pomp. Three bishops in their pontifical habits officiated for three days at the funeral of the Spanish Phœnix, as he is called in the title-page of his comedies. It has been calculated that he wrote more than twenty-one millions three hundred thousand lines, upon a hundred and thirty-three thousand two hundred and twenty-two sheets of paper.’ Vol. III. pp. 479—482.

The fertility of his genius in the contrivance of interesting plots, is as astonishing as in the composition of verse. They never fail to excite curiosity and interest. By this spell, he won his popularity. Stories are related of the audience taking so eager an interest in his plays, as totally to give way to illusion, and to interrupt the representation. A spectator on one occasion interfered with great anxiety in behalf of an unfortunate princess, and called out against the cruel murderer who to all appearance was slaying an innocent lady. The essence of the plays of Lope de Vega is intrigue. M. Sismondi remarks upon the remorseless and habitual commission

of murder as a characteristic of his dramas. In this respect, they furnish curious and authentic pictures of the manners and feelings then prevalent in Spain. There is not perhaps a play of this Author, that does not discover a disregard for human life and a reckless indifference to crime. In proof of this, M. Sismondi gives a detailed analysis of a comedy, called, 'The Life of the valiant Cespedes.' It would not be possible to contrive for the stage a greater quantity of murders, for the most part quite gratuitous. The effect of exhibiting to a people debased by superstition, hardened by the Inquisition, and naturally prone to sanguinary revenge, a character like Cespedes, and representing so ferocious a butcher as the hero of his country, must have been most pernicious. The Conquest of Arauco abounds in sentiments equally dangerous, and a fanaticism equally deplorable. But the piece itself is in a much higher strain of poesy, than is common with Lope. The first strophes which he puts into the mouth of Caupolican, the lover of Fresia, who returns from a recent conquest, and lays his trophies at her feet, are very poetically rendered by Mr. Roscoe.

' Here, beauteous Fresia, rest ;  
Thy feather'd darts resign,  
While the bright planet pours a farewell ray,  
Gilding the glorious West,  
And, as his beams decline,  
Tinges with crimson light the expiring day.  
Lo ! where the streamlet on its way,  
Soft swelling from its source,  
Through flower-bespangled meads  
Its murmuring waters leads,  
And in the ocean ends its gentle course.  
Here, Fresia, may'st thou lave  
Thy limbs, whose whiteness shames the foaming wave.

' Unfold, in this retreat,  
Thy beauties, envied by the queen of night ;  
The gentle stream shall clasp thee in its arms ;  
Here bathe thy wearied feet !  
The flowers with delight  
Shall stoop to dry them, wondering at thy charms.  
To screen thee from alarms,  
The trees a verdant shade shall lend ;  
From many a songster's throat  
Shall swell the harmonious note ;  
The cool stream to thy form shall bend  
Its course, and the enamour'd sands  
Shall yield thee diamonds for thy beauteous hands.



' All that thou seest around,  
 My Fresia, is thine own !  
 This realm of Chili is thy noble dower !  
 Chased from our sacred ground,  
 The Spaniard shall for all his crimes atone,  
 And Charles and Philip's iron reign is o'er.  
 Hideous and stain'd with gore,  
 They fly Arauca's sword ;  
 Before their ghastly eyes  
 In dust Valdivia lies ;  
 While as a god ador'd,  
 My bright fame mounting, with the sun extends,  
 Where'er the golden orb his glorious journey bends.'

Vol. IV. pp. 20—22.

We must not dwell upon the sacred dramas of Lope, (his *Autos sacramentales*,) which are in general, as M. Sismondi remarks, so immoral and extravagant as to impress us with the most disadvantageous idea of his genius. We must, moreover, leave almost untouched the lyric poets of Spain, who flourished toward the close of the sixteenth and the beginning of the seventeenth century,—Gongora and his followers, Quevedo, the ingenious author of the Visions, Villegas, &c. &c. &c. We cannot, however, refuse admission to one of Quevedo's sonnets, of which he wrote more than a thousand, and some of which, we are assured by M. Sismondi, possess great beauty.

' Stranger, 'tis vain ! Midst Rome, thou seek'st for Rome  
 In vain ; thy foot is on her throne—her grave ;  
 Her walls are dust : Time's conquering banners wave  
 O'er all her hills ; hills which themselves entomb.  
 Yea ! the proud Aventine is its own womb ;  
 The royal Palatine is ruin's slave ;  
 And medals, mouldering trophies of the brave,  
 Mark but the triumphs of oblivion's gloom.  
 Tiber alone endures, whose ancient tide  
 Worshipped the Queen of Cities on her throne,  
 And now, as round her sepulchre, complains.  
 O Rome ! the stedfast grandeur of thy pride  
 And beauty, all is fled ; and that alone  
 Which seem'd so fleet and fugitive remains !' Vol. IV. pp 86, 7.

In the year 1600, was born that great ornament of the Spanish drama, Don Pedro Calderon de la Barca. Calderon was sixteen when Cervantes died, and thirty-five at the death of Lope. M. Schlegel idolizes him even to his defects. He calls him ' a true poet, if ever man deserved that name.' M. Sismondi has cited several passages from the German critic, but, in Mr. Roscoe's translation, they depart widely

from the sense of the original, an inconvenience perhaps inevitable in double translations. We have not room, however, for the whole of the long and eloquent eulogy in which he dwells on the boundless imagination of Calderon, and his high conceptions of unsullied honour in men, and spotless chastity in women. But it is upon the religious plays, his *autos*, (pieces represented on the day of the sacrament, and consisting of groupes of personages as grotesque and strange as those of our old mysteries,) that his German admirer pours forth the full tide of his enthusiasm. It is a most transcendent rhapsody, and we shall offer it in our own translation.

‘It is in his religious pieces that the sentiments of Calderon unfold themselves with freedom and with energy. When he describes terrestrial love, it is in vague and general terms. He paints it only as it exists among poets. His genuine love is religion; it is his heart of hearts. It is for the sake of religion, that he penetrates the soul, as if he held its inmost emotions at command for that exclusive object. This favoured mortal flees the obscure labyrinth of doubt, to find a secure asylum in faith. From that commanding height, and in the bosom of an undisturbed peace, he contemplates and describes the stormy agitations of life. Irradiated with the light of religion, he penetrates the darkest mysteries of human destiny. The sufferings of man are not a problem to him; and every tear that falls from the wretched, is in his eyes like the dews upon the flower, in the smallest drop of which, heaven is reflected. Whatever be the theme of his poesy, it is a hymn of joy to the creation: and he celebrates with increased rapture, the miracles of nature and art, as if for the first time they had rushed to his senses, in their youthful freshness, and their early splendour. From the brilliancy of his images, and the vivacity of his feelings, it seems like the first awakening of man, when he came forth from the hands of his Creator: but a correct and just eloquence, an astonishing command over language, and above all, an intimate knowledge of all the hidden relations of nature, betray a cultivated intellect, a mind at once inspired and meditative, and enriched by the profoundest philosophy. Although he unites the most opposite extremes, the planets of the firmament to the flowers of the earth, that which is the most minute to that which is the most great, his metaphors never lose sight of the mutual relations which a common origin has established among created beings;—and this enchanting harmony and concert through the universe, seems to him the reflection of that eternal love which comprehends the creation in its embrace.’

In this eulogy, so many indistinct gleams of meaning elude the understanding, that though we are by no means dead to its poetical spirit, nothing definite or distinct seems to be expressed. Every thing is referred to vague and general principles; and a profound philosophy and a pure idealism are



ascribed to an author who, in all probability, never dreamed of them. Sobered down into the plain language of common sense, what more is implied by all this rhetorical flourish, than that Calderon was a believer in the general truths of Christianity, and a devotee to the mystic theology of the Romish Church? M. Sismondi's more sober and discriminating estimate comes upon us with a refreshing coolness, after this fervid glow of panegyric.

Calderon, in fact, although endowed by nature with a noble genius and the most brilliant imagination, appears to me to be the man of his own age—the wretched epoch of Philip IV. When a nation is so corrupt as to have lost all exaltation of character, it has no longer before its eyes models of true virtue and real grandeur, and, in endeavouring to represent them, it falls into exaggeration. Such to my view is the character of Calderon: he oversteps the line in every department of art. Truth is unknown to him, and the ideal which he forms to himself, offends us from its want of propriety. There was in the ancient Spanish knight a noble pride, which sprang from a sentiment of affection for that glorious nation in which they were objects of high importance; but the empty haughtiness of the heroes of Calderon increases with the misfortunes of their country, and their own debasement. There was in the manners of the early knights, a just estimate of their own character, which prevented affronts, and assured to every one the respect of his equals; but when public and private honour became continually compromised by a corrupt and base court, the stage represented honour as a point of punctilious delicacy, which, unceasingly wounded, required the most sanguinary satisfaction, and could not long exist without destroying all the bonds of society. The life of a gentleman was, in a manner, made up of duelling and assassination; and if the manners of the nation became brutalized, those of the stage were still more so. In the same way, the morals of the female sex were corrupted. Intrigue had penetrated beyond the blinds of windows and the grates of the convent, where the younger part of the sex were immured; gallantry had introduced itself into domestic life, and had poisoned the matrimonial state. But Calderon gives to the women he represents, a severity proportioned to the relaxation of morals; he paints love wholly in the mind; he gives to passion a character which it cannot support; he loses sight of nature, and aiming at the ideal, he produces only exaggeration.

If the manners of the stage were corrupt, its language was still more so. The Spaniards owe to their intercourse with the Arabs, a taste for hyperbole and for the most extravagant images. But the manner of Calderon is not borrowed from the East; it is entirely his own, and he goes beyond all flights which his predecessors had allowed themselves. If his imagination furnishes him with a brilliant image, he pursues it through a whole page, and abandons it only through fatigue. He links comparison to comparison, and overcharging his subject with the most brilliant colours, he does not allow

its form to be perceived under the multiplied touches which he bestows on it. He gives to sorrow so poetical a language, and makes her seek such unexpected comparisons, and justify their propriety with so much care, that we withhold our compassion from one who is diverted from his griefs by the display of his wit. The affectation and antithesis with which the Italians have been reproached, under the name of *concetti*, are, in Marini and in the greatest mannerists, simple expressions in comparison with the involved periods of Calderon. We see that he is affected with that malady of genius which forms an epoch in every literature on the extinction of good taste, an epoch which commenced in Rome with Lucan, in Italy with the *seicentisti*, or poets of the sixteenth century; which distinguished in France the Hôtel de Rambouillet; which prevailed in England under the reign of Charles II.; and which all persons have agreed to condemn as a perversion of taste.' Vol. IV. pp. 115—17.

Calderon was only not so prolific as Lope. As he composed for the theatre from his fourteenth to his eighty-first year, the list of his works, if accurately ascertained, would swell to a large number, probably to three hundred dramas. Schlegel divides them into four classes;—religious pieces from Scripture or legends; historical plays; mythological, or drawn from some poetical source; and lastly, pictures of manners, all of which abound in intricate intrigues. Of his religious pieces, we have already spoken. Sismondi indignantly calls him, in reference to this latter class, the Poet of the Inquisition.

'Animated by a religious feeling,' says our Author, 'which is too visible in all his pieces, he inspires me only with horror for the faith which he professes. No one ever so far disfigured Christianity; no one ever assigned to it passions so ferocious, or morals so corrupt. Among a great number of pieces, dictated by the same fanaticism, the one which best exhibits it, is that entitled *The Devotion of the Cross*. His object in this is to convince his Christian audience, that the adoration of this sign of the Church is sufficient to exculpate them from all crimes, and to secure the protection of the Deity. The hero, Eusebio, an incestuous brigand and professed assassin, but preserving in the midst of crimes devotion for the cross, at the foot of which he was born, and the impress of which he bears on his heart, erects a cross over the grave of each of his victims, and often checks himself in the midst of crime at the sight of the sacred symbol. His sister, Julia, who is also his mistress, and is even more abandoned and ferocious than himself, exhibits the same degree of superstition. He is at length slain in a combat against a party of soldiers commanded by his own father; but God restores him to life again, in order that a holy saint may receive his confession, and thus assure his reception into the kingdom of heaven. His sister, on the point of being apprehended, and of becoming at length the victim of her monstrous iniquities, embraces a cross, which she finds at her side, and vows to return to her convent and deplore her sins; and



this cross suddenly rises into the skies, and bears her far away from her enemies to an impenetrable asylum.' Vol. IV. pp. 125, 6.

In his historical pieces, Calderon huddles together the most incongruous facts, manners, and events. In his *Coriolan*, *Joven Galan*, and *Judas Macabes*, he makes a chaos of fiction, fact, and chronology. In the former, he makes Coriolanus prosecute a war against Sabinius, king of the Sabines, which Romulus had begun against that imaginary sovereign, thus confounding names and things with an ignorance of which a school-boy would be ashamed;—a melancholy proof of the limited circle into which human knowledge was at that time compressed by the joint influences of political and ecclesiastical tyranny. Although, however, M. Sismondi judiciously disclaims the extravagant and panegyric criticism of Schlegel, he candidly declares that the faults he has objected to in the poet, are not sufficient to obliterate the beauties which that critic so highly extols, and that enough remains, after all these deductions, to place Calderon among the poets of the richest and most original fancy, and the most attractive and brilliant style. Our Author proceeds to give an analysis of two of his productions, written in the most opposite styles; the *El Secreto à Vozes*, (the secret in words,) one of the most beautiful and engaging of his comedies, and displaying in the highest degree the fertility of his invention,—and 'The Inflexible Prince,' one of his most moving tragedies, which, in Schlegel's translation, has been performed with the greatest success upon the German stage. The tragic powers of Calderon are, we think, over-rated both by the German and the French critic, if, by tragedy, be meant the poetical expression of human suffering. And the total want of what may be termed dramatic retribution, by which they are characterised, leaves a very unpleasing, not to say pernicious impression.

We do not feel any disposition to linger among the dramatic writers of Spain, who were contemporary with, or who succeeded Calderon. Their works, like their names, are confounded with each other, says M. Sismondi; and having gone through the Spanish drama, whose richness at first astonished and delighted us, we quit it fatigued with its monotony. On taking leave of Spanish literature, he falls into a just and natural train of reflection. In Spanish poetry, its brightest illusions, and its most powerful effects, are derived from the illustrious names and the splendid events of chivalry. As these vanish, affectation and extravagance succeed. The literature of Spain, strictly speaking, has but one period, that of chivalry. This was the life and soul of the romances. Lope de

Vega and Calderon embodied the same romantic themes in their dramas. Thus, under an apparent variety, the Spaniards have been wearied with monotony. Freedom of thought was denied to them, and their writers were consequently cooped up within this narrow circle. In another point of view, Spanish literature exhibits a singular and instructive phenomenon. Essentially chivalrous in its character, its ornaments and its language were borrowed from the Asiatics.

‘ Thus Spain, the most western country of Europe, presents us with the flowery language and vivid imagination of the East. It is not my design to inculcate a preference of the oriental style to the classical, nor to justify those gigantic hyperboles which so often offend our taste, and that profusion of images by which the poet seems desirous to inebriate our senses. investing all his ideas with the charm of sweetest odours, of beautiful colours, and of harmonious language. I would only wish to remark, that the qualities which continually surprise us, and sometimes almost disgust us in the poetry of Spain, are the genuine characteristics of the poetry of India, Persia, Arabia, and the East; poetry to which the most ancient nations of the world, and those which have had the greatest influence on civilization, have concurred in yielding their admiration; that the sacred writings present to us, in every page, instances of that highly figurative language, which we there receive with a kind of veneration, but which is not allowed in the moderns; that hence we may perceive that there are different systems in literature and in poetry; and that, so far from assigning to any one an exclusive preference over the rest, we ought to accustom ourselves to estimate them all with justice, and thus to enjoy their distinct and several beauties. If we regard the literature of Spain as revealing to us, in some degree, the literature of the East, and as familiarizing us with a genius and taste differing so widely from our own, it will possess in our eyes a new interest. We may thus inhale, in a language allied to our own, the perfumes of the East, and the incense of Arabia. We may view as in a faithful mirror, those palaces of Bagdad, and that luxury of the caliphs, which revived the lustre of departed ages; and we may appreciate, through the medium of a people of Europe, that brilliant Asiatic poetry, which was the parent of so many beautiful fictions of the imagination.’

Portuguese literature is not so abundant as that of Spain; but its want of abundance is compensated by its intrinsic excellence. Many of their best poets, among these Montemayor, wrote in the Castilian language; one of the circumstances to which the fewness of the Portuguese poets may be traced. The poetry of Portugal is coeval with its monarchy. But the vestiges of its early song belong to antiquarian rather than to literary research. It is not till the fifteenth century, that we observe the rise of Portuguese literature; a period remarkable for the most striking manifestations of national character. It was then that the spirit of chivalry pervaded the whole nation.



The language of Galicia resembles that of Portugal; and the Galicians were, at that period, remarkable for their warmth and vivacity of feeling, and for the profusion of imagery with which they embellished the passion of love. This species of romantic poetry soon diffused itself over Portugal. The Castilians embodied their effusions in the Galician language, while the productions of the Portuguese poets were received in Castile under the title of Galician poems. The master-spirit of this school of warm and romantic love, was Macias, styled *L'Enamorado*. He belongs equally to Spanish and Portuguese literature. He fell in love, according to the unfortunate propensity of poets, and his love cost him his liberty. Having been imprisoned by the governor of Castile, with whose daughter he endeavoured to carry on an intrigue, he indulged, in prison, in the tender melancholy which is the peculiar luxury of love-sick poets;—but the lady on whom he had set his affections, happening, by bad luck, to be married, her husband was unpoetical enough to intercept one of his effusions, and, in a fit of jealousy, set out for Jaen, where poor Macias was confined, and having recognized him through the bars of his prison, aimed at him with his javelin, and killed him on the spot.

In the melancholy tenderness for which Macias was renowned, he had many followers; but their works are no longer to be met with. The real epoch, however, of Portuguese glory, was that of her conquests in Africa and the Indies. Then, the heroic spirit of chivalry was combined with the active and restless spirit of commercial enterprise. Vasco de Gama, by doubling the Cape of Good Hope, opened those immense seas which conducted him to India. A succession of heroic achievements conferred lustre upon the new empire which in a few years was added to the crown of Portugal.

Under the reign of Emmanuel, appeared Ribeyro, one of the earliest and sweetest of Portuguese poets. He was the poet of love, and the object of his affections is supposed to have been Beatrice, the king's own daughter. But he never betrayed his secret, and if it was any thing more than a poetical attachment, his good sense obtained the mastery. He married, and was affectionately attached to his wife. His most celebrated pieces are eclogues, and he was the first to set the fashion of representing the pastoral life as the poetic model of human life, in which he has been followed by almost all the Portuguese poets. The scene of his pastorals is invariably laid in his own country; he leads us along the banks of the Tagus and the Mondego, or amid the scenery of the sea-shore; his shepherds are all Portuguese, and his peasant girls have all

Christian names. His style is much like that of the old romances, but with a tinge of conceit, which must always be looked for in Spanish and Portuguese poetry, even of the earliest date.

John III., though a weak and superstitious prince, was the patron of literature. In his reign flourished Saa de Miranda, who, like the other poets of his time, composed both in Castilian and in Portuguese. He also wrote eclogues. The following sonnet is a specimen of his manner in that branch of his art: Mr. Roscoe's translation is uncommonly happy.

' As now the sun glows broader in the West,  
Birds cease to sing, and cooler breezes blow,  
And from yon rocky heights hoarse waters flow,  
Whose music wild chases the thoughts of rest;  
With mournful fancies and deep cares oppress'd,  
I gaze upon this fleeting worldly show,  
Whose vain and empty pomps like shadows go,  
Or swift as light sails o'er the ocean's breast.  
Day after day, hope after hope, expires!  
Here once I wander'd, 'mid these shades and flowers,  
Along these winding banks and greenwood bowers,  
Fill'd with the wild-bird's song, that never tires.  
Now all seems mute—all fled! But these shall live,  
And bloom again; alone, unchanged, I grieve.'

Antonio Ferreira introduced a more classical style of poetry. His model was Horace. He aimed at a finished correctness in thought and expression, and endeavoured to banish every species of Orientalism from the literature of Portugal. But, in his attempts to improve the national literature, he lost sight of the national spirit and the national feelings; and, according to the compendious critical judgement passed on him by M. Sismondi, if his poetry is free from great defects, it is, at the same time, destitute of those master touches of genius, which atone for them. His dramatic works, however, are ranked by M. Sismondi far above his lyrical compositions. He produced a tragedy on the national subject of Ines de Castro; a story which is often commemorated by Portuguese poets, particularly by the greatest of them all, the unrivalled Camoens. The Spanish theatre, as yet, had scarcely an existence, and that of Italy had just risen into notice. Ferreira adhered to the great models of Greece; his language is elevated, and full of poetic beauty; and the choruses breathe a moral sublimity and lyrical sweetness, which sometimes remind us of Euripides.

Yet, in the midst of the proudest glories of Portugal, Camoens extinguishes every meaner light in the blaze of his genius. Having recently had occasion, in noticing the elegant memoirs



of his life and writings by Mr. Adamson,\* to give a sketch of the Poet's eventful history, we must content ourselves with referring our readers to that article. Basely neglected as was Camoens himself, his great poem, which first appeared in the year 1752, soon rose into popularity. By the year 1639, (ten years after the decease of the Author,) twenty-two editions had been published; and in that year appeared the elaborate one of Manoel de Faria e Sousa, with an ample commentary. More recently, a splendid monument has been raised to the genius of Camoens, by the zeal of D. Jose Maria de Souza Botelho in his folio edition of the *Lusiad*, published at Paris in 1817. To this work, the munificent Portuguese devoted a great share of his fortune, intending it as a present to the most celebrated libraries of Europe and America.

It has been well observed, that all the circumstances of the age were as propitious to the fame of Camoens, as all the accidents of life had been unfavourable to his fortune. The Poet had struck the chord with which every heart in Portugal was in unison. The Portuguese were enamoured of the subject; they felt the beauty of the execution, while they were blind to the enormous faults of the design; and they persuaded themselves into the pleasing delusion, that they possessed a great epic poem. Camoens must himself have felt how barren the subject was of epic interest. He therefore interwove in his poem the history of his country;—for nearly half of the *Lusiad* is so employed, either in the form of narration, or of prophecy, or of digression, while the action stands perfectly still. And further to diversify the simplicity of the story, he contrived a preposterous mythology, the machinery of which works clumsily and inartificially. What can be a more puerile invention, than to make Venus and Bacchus debating before Jupiter for and against the Portuguese;—the goddess seeing in that people the qualities that remind her of her beloved Romans, and in their language the Latin slightly corrupted; the god being jealous that his own glory as conqueror of India should be eclipsed by their exploits? What charm of versification, what poetical merit can compensate for so revolting an absurdity, as that of introducing in an assembly of the sea-gods, old Triton with a long beard of sea-weeds powdered with muscles, and in a large lobster-shell for a cap, and covered over with shrimps and crabs like vermin. What can be more

---

\* Eclectic Rev. N.S. Vol. XIV. p. 566.

gross, than Venus rewarding Gama and his followers, by bringing a floating island to meet them on their return, and accommodating them each with a sea-nymph, whom Cupid has inflamed for the occasion? In justice, however, to Camoens, it is to be observed, that he intended it for an allegory; but it was injudiciously chosen, and pursued too far. It has, however, all the characteristic merits of his style, his sweetness of diction, and animation of manner.

We could have wished that Mr. Roscoe had introduced his own version of the passages cited by M. Sismondi. Mickle is a poetical, but an unfaithful translator. In many instances, though with great address and judgement, he has altered, sometimes softened, in other places elevated and enriched his author; and not unfrequently, he has taken liberties with the management of the poem. Added to this, he chose the couplet instead of the stanza, which is certainly better adapted to narration. Fanshaw (whose translation was written in the time of Charles I.) is much more true to the sense of his author. The original is rendered stanza for stanza, and the plan and character of the *Lusiad* are faithfully reflected in his version.

As Mickle's translation is in every one's hands, we make no extracts from the *Lusiad*; and indeed, we have already exceeded the utmost limits of our article. We shall only observe, that many of the minor poems of Camoens, of which Mr. Roscoe has rendered a few specimens, may, for sweetness, purity, and tenderness, vie with the finest compositions of their kind. The same remark is applicable to those selected and translated by Mr. Adamson in his memoirs of the Poet. With Camoens we must now take our leave of Portuguese literature. For an account of the few poets and historians who rose into distinction after his age, we must refer the reader to M. Sismondi's work, and to the elegant versified specimens introduced by his Translator. We know not whether we may expect a continuation of the work from the same accomplished Writer; but a similar historical view of the literature of France and Germany, would be a highly acceptable sequel; and we know of no one better qualified than M. Sismondi to render such a work generally interesting. If his criticism is not often profound, it is characterized by impartiality, good sense, and amiable feeling; his information on almost all subjects is very extensive and correct; he is laudably free from national prepossessions; and he neither offends us, as Schlegel does, by the cant of philosophy, nor by the cant of criticism.



Art. II. *The Works of the Rev. Andrew Fuller, late of Kettering; in Eight Volumes: to which is prefixed a Memoir of the Author, by John Ryland, D.D. (which makes a Ninth Volume.)* Price 5l. London and Bristol. 1825.

**I**N former volumes of the *Eclectic Review*, we have expressed our sense of the character and talents of the great and admirable man whose name is thus again brought before us.\* Though the most important of his works were published before the commencement of our critical labours, we have had various opportunities of paying certainly a high tribute, but we trust impartial and discriminating, to his many excellencies. He was not one of those men whose estimation is buoyed up by factitious methods and transitory circumstances. The respect and honour which he enjoyed when living, was not what he had courted; but it was that which followed him, and forced itself upon him. His strong intellect, his uncompromising integrity, his lofty disinterestedness, his independence and penetration in theological sentiments, his manly and evangelical stand against error, the severity of his frown upon all iniquity, and with all this, the child-like tenderness and humility of his religious character, drew to him the veneration of such as viewed uncorrupt Christianity as the jewel above all price. But, since death has drawn its veil over his personal characteristics, and in proportion as time is carrying back the remembrance of what he was, and is removing his friends into the eternal state, the imperishable monuments of his faith and knowledge, his sanctified and devoted energies put forth in his writings, must rise still higher, and vindicate their claim to be "a possession for ever." It is no presumption to affirm, that those writings will be a bulwark of pure and scriptural religion, as long as the English language shall be read: and do any doubt whether that will be to the end of time?

It has indeed afforded us no little pleasure to see a complete edition of all Mr. Fuller's publications, with his posthumous pieces, printed in a uniform and handsome, yet economical manner. Though his larger works could never have sunk into forgetfulness, and separate republications of the principal treatises might be always expected; yet, the numerous minor pieces, which, small as they are, possess great value, would necessarily become scarce, and ere long, next to impossible

---

\* See *Ecl. Rev.* N.S. Vol. iv. p. 478; Vol. ix. p. 181; Vol. xviii. p. 482.

to be obtained. Hence, a perfect collection, authenticated by the Author's family and his most intimate friends, could not but be, on all accounts, exceedingly desirable.

It is obvious that such a collection is an object for announcement, rather than for criticism. We shall, therefore, do little more than enumerate the contents of each volume.

Vol. I. (670 pages.) 1. 'The Gospel of Christ worthy of all Acceptation; with an Appendix on the Question, Whether the Existence of any Holy Disposition of Heart be necessary in order to Believing in Christ.'—It would not be easy to describe the satisfaction to the mind, and the sanctifying benefit to the heart, which this Essay is capable of affording. We have a grateful recollection of the impression which it made, and the beneficial effects which it extensively produced, almost forty years ago.—2. 'A Defence of the preceding Treatise; in Reply to Mr. Button and Philanthropos.'—3. 'The Reality and Efficacy of Divine Grace; with the certain Success of Christ's Sufferings in behalf of all who are finally saved: including Remarks upon Mr. D. Taylor, &c. under the signature of Agnostos.' Upon this memorable and most important controversy, we are happy to strengthen our opinion by citing the words of a venerable divine, who had had preeminent means of ascertaining the truth of his assertion. 'I have long seen reason to bless God for the success which attended it,' (i. e. the first article in this volume,) 'and scarcely can I think of an instance of religious controversy doing so much good.'\*

Vol. II. (pp. 619.) 1. 'The Calvinistic and Socinian Systems Examined and Compared, as to their Moral Tendency.' 2. 'A Postscript, against the Exceptions of Dr. Toulmin, Mr. Belsham, &c.' 3. 'Socinianism Indefensible on the Ground of its Moral Tendency; in reply to two publications by Dr. Toulmin and Mr. Kentish.' 4. 'Letters to Mr. Vidler, on the Doctrine of Universal Salvation.' The impression which the first of these works made upon both the parties referred to, was, at the time of the publication, (1794,) exceedingly great. It placed in a variety of striking lights the holy tendency of Christian truth, and the contrary spirit of the Unitarian system. The work was received with astonishment, alarm, and marks of extreme irritation, by those whose unhappy delusions it laid open: but it was the means of restoring and establishing some who were perplexed with doubts, and of con-

---

\* Dr. Ryland's *Serious Remarks on the Different Representations of Evangelical Doctrine*; part ii. p. 26.



firming many in a solid conviction of both the truth and the Divine excellency of evangelical sentiments. It has been our lot to know several instances of persons forsaking those sentiments, and turning into the self-flattering and world-pleasing course of Socinianism. But we have not observed in any one of those instances, that the change was either preceded, or attended, or followed, by any apparent increase of the spirit of piety, tenderness of conscience, and the purity of religious practice. On the contrary, a manifest and alarming declension in all these particulars, was a palpable accompaniment of the altered profession. We have fully seen the confirmation of Mr. Belsham's acknowledgement, that 'the men who are the *'most indifferent to the practice of religion,'* are the most likely and ready to embrace what he so modestly calls 'a rational system of faith.' But we fail to do justice to the importance of this admission, unless we take into the account, the kind of conduct and observance which is ordinarily accredited by that party as *religious practice*, and the extent to which the most reputable among them usually carry it. It is proper for us to inquire, Is *their* standard of religious duty and practical holiness remarkably strict? Are *their* conceptions, requirements, and aims so exalted, that few can hope to answer them? Are *they* in general so distinguished for spirituality and purity, disengagement from the world, and heavenly mindedness, that some abatement may be made from their expectations without any serious detriment to the essentials of Christian sanctity? If these inquiries were to be answered in the affirmative,—if it were the fact, that the terms descriptive of personal religion were among them habitually taken in their greatest intensity of meaning, the memorable remark would redound less to their disadvantage. But, when every one knows the case to be the reverse; when it is notorious that, if outward decency of character be maintained, an extremely moderate portion of any thing that wears the appearance of piety is abundantly sufficient for their currency; the conclusion becomes fearfully strong: it is impossible for us to avoid believing that the persons whom *they* would describe as 'the most indifferent to the practice of religion,' are verily at the bottom of the scale. It follows, therefore, upon the Unitarian axiom, that its doctrines are ever the most readily taken up by those whom the Scriptures describe as "carnal minds, at enmity with God," "lovers of darkness rather than light," "men destitute of the truth," "natural men who discern not the things of the Spirit of God," the defiled and unbelieving to whom "nothing is pure, but even their mind and conscience are defiled."—If this view of things be not sufficient to arouse and

alarm the votaries of Unitarianism, their insensibility must be great indeed.

The 'Letters to Mr. Vidler' are a fine specimen of Christian fidelity displayed towards a man who had strong natural powers, but whose ignorance, conceit, and arrogance, were extraordinary. The manner in which Mr. Fuller descanted upon this great argument, (for he did not profess a complete discussion of it,) is short, luminous, and conclusive. The 'Letters to a Universalist,' by the Rev. Charles Jerram, Vicar of Chobham, and now Minister of St. John's, ought to be read as an almost indispensable appendage to this work of Mr. Fuller's.

Vol. III. (pp. 678.) 1. 'The Gospel its own Witness,' 2. 'Apology for the Christian Missions to India, in Three Parts, and a Supplementary Letter to Mr. Weyland.' 3. 'Strictures on Sandemanianism, in Twelve Letters.' It would be altogether superfluous to enlarge on the merit and usefulness of the first of these works, than which few more justly popular treatises have appeared in the present age. In the Apologies, the ignorance, malevolence, and impiety of the foes to Christian Missions are exposed in the Author's characteristic manner, which was calm; yet ardent and powerful. Though the then pressing occasion has passed away, and time has amply vindicated the facts and reasonings adduced by Mr. F., yet, his arguments have an imperishable value, and will need to be resorted to so long as profligate men are found to repeat the oft-reputed calumnies. The Letters on Sandemanianism, while touching upon a variety of points which require peculiar nicety of discrimination and minute accuracy of judgement, shew the hand of a master. Impartial justice is done to Glas, Sandeman, and their too blind adherents, and full commendation is bestowed upon them when it is due; but the unscriptural and dangerous character of their system is laid open "with the demonstration of the Spirit and with power." It is, indeed, a system well characterized by its prime supporter, when he describes the religion of a man by saying, that 'it all consists in love to that which first relieved him.' What is this but pure selfishness? And ample experience has shewn that, as is the tree, so are its fruits. One cannot but regret that two such men as Mr. Fuller and Mr. Maclean should, in any particulars, have misunderstood each other; yet, it is delightful to perceive that they were separated only by a cloud of human and transient infirmity, and that their real differences were inconsiderable. Independently of the Sandemanian controversy, these Letters abound in admirable passages, replete with information, acumen, and holy unction, on the great principles of faith and practice. The last Letter is peculiarly



valuable and instructive, on the pure, benignant, candid, humble, and active *spirit* of the gospel.

Vol. IV. (pp. 625.) 1. 'Dialogues and Letters between Crispus and Gaius, on—the Peculiar Turn of the Present Age,—the Importance of Truth,—the Connexion between Doctrinal, Experimental, and Practical Religion,—the Moral Character of God,—the Free Agency of Man,—the Goodness of the Moral Law,—Antinomianism,—and Human Depravity, its Extent and Consequences.' 2. 'Three Conversations between Peter, James, and John, on Imputation, Substitution, and Particular Redemption.' 3. 'Answer to Three Queries, on the Accountableness of Man.' 4. 'A Meditation on the Nature and Progressiveness of the Heavenly Glory.' 5. 'Antinomianism contrasted with the Religion taught and exemplified in the Holy Scriptures.' 6. 'Spiritual Pride; or the Occasions, Causes, and Effects of Highmindedness in Religion.' 7. 'The Awakened Sinner: a Correspondence between Archippus and Epaphras.' 8. 'Part of a Body of Divinity, in Nine Letters.' 9. 'Thoughts on Preaching, in Three Letters.' 10. 'The Great Question Answered.' 11. 'The Backslider: an Inquiry into the Nature, Symptoms, and Effects of Religious Declension, with the Means of Recovery.' 12. 'Expository Remarks on the Discipline of the Primitive Churches.' 13. 'A Vindication of Protestant Dissent.' 14. 'Remarks on Two Sermons, by Mr. Horne.' 15. 'The Moral Law the Rule of Conduct to Believers.' 16. 'An Essay on Truth: containing an Inquiry into its Nature and Importance; with the Causes of Error, and the Reasons of its being permitted.' These numerous titles sufficiently indicate the interesting and important character of the pieces contained in this volume, but it is obviously impossible for us to offer any specific observations upon them: nor is it necessary, for the approving voice of the best judges has long spoken its decision, as many of the pieces have been before published in different forms. The Body of Divinity would probably have extended to six times the magnitude of this fragment, had the life of the indefatigable Author been prolonged. The Letters on Preaching are also published from his manuscripts, and appear not to have brought his design to a close. So far as they go, they possess distinguished excellency. The subjects of the Dialogues are those which the Author had made his deep and anxious study through life. It would be difficult to commend too highly their spirit and execution, their perspicuity, their acuteness, their fervour, their solemn and devotional genius. To serious inquirers after truth and evidence, they are invaluable. In the character of Peter, it is impos-

sible not to recognize the venerable Abraham Booth. The brief Letter on the Moral Law is rich in nervous argument and holy unction, proving 'both the authority and perfection of the law; or that the commandments of God, whether we consider them as ten or two, are still *binding* on Christians, and 'virtually contain the *whole* revealed will of God, as to the 'matter of obedience.'

The Vth Volume (pp. 508.) contains the 'Expository Discourses on the Book of Genesis;' a work well known and highly esteemed by those who know it, for its perspicacity, good sense, and piety; its calm investigation of the native sense, its judicious adherence to that sense, and its unstrained applications of facts and sentiments to the nourishing of faith and obedience. The excellent and learned Dr. Ryland, whom we do not know whether we may call the Editor, has increased the value of this edition, in a few instances, by subjoining critical notes.

Vol. VI. (pp. 435.) consists of the 'Discourses on the 'Book of Revelation,' which the Author had prepared for the press a very short time before his decease. The dedication, or rather pastoral letter, to the Church which had been so long blessed with his labours, is dated March 21, 1815; and Mr. Fuller died on the 7th of May. These Discourses are impressed with his characteristic piety and his admirable talent of converting every thing to practical purposes. But the nature of the subject necessitated his addressing himself to the difficult task of interpreting the prophetic symbols and arranging the prophetic scheme. With his usual frankness, he says: 'The method I pursued was, first to read it [the whole 'book of the Apocalypse] carefully over; and, as I went on, 'to note down what first struck me as the meaning. After 'reducing these notes into something like a scheme of the 'prophecy, I examined the best expositors I could procure; 'and, comparing my own first thoughts with theirs, was better 'able to judge of their justness. Some of them were confirmed, some corrected, and many added to them.' Of hypotheses for the explication of this sublime and mysterious book, we may almost say with the king of Israel, "there is "no end." Mr. Fuller has his; and, so far as we can speak from a general recollection, it has some resemblance to that of Vitringa; but it possesses much originality, and it wears throughout the stamp of independence and vigour of thought. Above all, it furnishes powerful incentives to faith, hope, and prayer: and it constantly illustrates the Divine assurance, "Blessed is "he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein."



The VIIth Volume (pp. 615.) consists of 'Twenty-Seven Sermons on Various Subjects,' originally published in one volume, in 1814, but a few of them had been printed separately, at different times. They are full of interest, whether we refer to the special occasions on which some of them were delivered, or to the discussions of the primary doctrines of Christianity which are the topics of others, or to the vital spirit of fervour and heavenly mindedness which animates them all. If, where all are of distinguished excellence, as a *selection* of Mr. Fuller's Sermons could not fail to be, we might let our minds dwell upon a few, we would specify the following as what will peculiarly reward a serious perusal: 'The Nature and Importance of Walking by Faith,' first published in 1784, and containing the germ of Mr. F.'s subsequent most useful publications on the nature and obligation of Faith. 'The Pernicious Influence of Delay in Religious Concerns,' published in 1791, where we see the nascent spirit of missionary exertions. 'On a Deep and Intimate Knowledge of Divine Truth.' 'The Christian Doctrine of Rewards.' 'The Prayer of Faith.' 'Justification.' 'The Sorrow attending Wisdom and Knowledge.' 'The Magnitude of the Heavenly Inheritance.' The Principles and Prospects of a Servant of Christ,' on occasion of the death of a very faithful, amiable, and devoted minister, Mr. Sutcliff of Olney.

The VIIIth Volume, (pp. 721.) is entitled 'Miscellanies.' It contains ninety Treatises, on different topics, but all possessing much interest, both in their own nature and from the manner in which they are handled. The greater number of them had been published before in different periodical works.

A IXth Volume, (pp. 401.) is formed by a new edition of Dr. Ryland's Life of Mr. Fuller; of the first edition of which we gave an account in our New Series, Vol. IX. p. 181. In this interesting volume, we are presented with the unadorned and vivid picture of 'a holy man of God,' drawn by one of congenial spirit. The Extracts from Mr. F.'s Diary are most impressive, heart-searching, and replete with instruction. The portions of Correspondence occasionally introduced, lay open the writer's heart, displaying his united simplicity and force of character, the tenderness of his feelings, his low thoughts of himself, his expanded benevolence, his magnanimity and steadiness of purpose, his fortitude in supporting difficulties, and his unsubdued activity in doing good,—an activity which pushed on its unceasing course to life's last verge, when he sunk under his labours. On his early efforts in the Missionary cause, which were but the seed and promise of his subsequent vastness of exertion, he writes:

sible not to recognize the venerable Abraham Booth. The brief Letter on the Moral Law is rich in nervous argument and holy unction, proving 'both the authority and perfection of the law; or that the commandments of God, whether we consider them as ten or two, are still *binding* on Christians, and 'virtually contain the *whole* revealed will of God, as to the 'matter of obedience.'

The Vth Volume (pp. 508.) contains the 'Expository Discourses on the Book of Genesis;' a work well known and highly esteemed by those who know it, for its perspicacity, good sense, and piety; its calm investigation of the native sense, its judicious adherence to that sense, and its unstrained applications of facts and sentiments to the nourishing of faith and obedience. The excellent and learned Dr. Ryland, whom we do not know whether we may call the Editor, has increased the value of this edition, in a few instances, by subjoining critical notes.

Vol. VI. (pp. 435.) consists of the 'Discourses on the Book of Revelation,' which the Author had prepared for the press a very short time before his decease. The dedication, or rather pastoral letter, to the Church which had been so long blessed with his labours, is dated March 21, 1815; and Mr. Fuller died on the 7th of May. These Discourses are impressed with his characteristic piety and his admirable talent of converting every thing to practical purposes. But the nature of the subject necessitated his addressing himself to the difficult task of interpreting the prophetic symbols and arranging the prophetic scheme. With his usual frankness, he says: 'The method I pursued was, first to read it [the whole 'book of the Apocalypse] carefully over; and, as I went on, 'to note down what first struck me as the meaning. After 'reducing these notes into something like a scheme of the 'prophecy, I examined the best expositors I could procure; 'and, comparing my own first thoughts with theirs, was better 'able to judge of their justness. Some of them were confirmed, some corrected, and many added to them.' Of hypotheses for the explication of this sublime and mysterious book, we may almost say with the king of Israel, "there is no end." Mr. Fuller has his; and, so far as we can speak from a general recollection, it has some resemblance to that of Vitringa; but it possesses much originality, and it wears throughout the stamp of independence and vigour of thought. Above all, it furnishes powerful incentives to faith, hope, and prayer: and it constantly illustrates the Divine assurance, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein."



The VIIth Volume (pp. 615.) consists of 'Twenty-Seven Sermons on Various Subjects,' originally published in one volume, in 1814, but a few of them had been printed separately, at different times. They are full of interest, whether we refer to the special occasions on which some of them were delivered, or to the discussions of the primary doctrines of Christianity which are the topics of others, or to the vital spirit of fervour and heavenly mindedness which animates them all. If, where all are of distinguished excellence, as a *selection* of Mr. Fuller's Sermons could not fail to be, we might let our minds dwell upon a few, we would specify the following as what will peculiarly reward a serious perusal: 'The Nature and Importance of Walking by Faith,' first published in 1784, and containing the germ of Mr. F.'s subsequent most useful publications on the nature and obligation of Faith. 'The Pernicious Influence of Delay in Religious Concerns,' published in 1791, where we see the nascent spirit of missionary exertions. 'On a Deep and Intimate Knowledge of Divine Truth.' 'The Christian Doctrine of Rewards.' 'The Prayer of Faith.' 'Justification.' 'The Sorrow attending Wisdom and Knowledge.' 'The Magnitude of the Heavenly Inheritance.' The Principles and Prospects of a Servant of Christ,' on occasion of the death of a very faithful, amiable, and devoted minister, Mr. Sutcliff of Olney.

The VIIIth Volume, (pp. 721.) is entitled 'Miscellanies.' It contains ninety Treatises, on different topics, but all possessing much interest, both in their own nature and from the manner in which they are handled. The greater number of them had been published before in different periodical works.

A IXth Volume, (pp. 401.) is formed by a new edition of Dr. Ryland's Life of Mr. Fuller; of the first edition of which we gave an account in our New Series, Vol. IX. p. 181. In this interesting volume, we are presented with the unadorned and vivid picture of 'a holy man of God,' drawn by one of congenial spirit. The Extracts from Mr. F.'s Diary are most impressive, heart-searching, and replete with instruction. The portions of Correspondence occasionally introduced, lay open the writer's heart, displaying his united simplicity and force of character, the tenderness of his feelings, his low thoughts of himself, his expanded benevolence, his magnanimity and steadiness of purpose, his fortitude in supporting difficulties, and his unsubdued activity in doing good,—an activity which pushed on its unceasing course to life's last verge, when he sunk under his labours. On his early efforts in the Missionary cause, which were but the seed and promise of his subsequent vastness of exertion, he writes:

‘ My labours in this harvest, I have reason to think, brought on a paralytic stroke,’ (&c.—) ‘ Upon the whole, however, I feel satisfied. It was in the service of God. If a man lose his limbs or his health by intemperance, it is to his dishonour ; but not so, if he lose them in serving his country. Paul was desirous of *dying to the Lord* ; so let me !’ p. 155.

We cannot better express our views of this good and great man than by borrowing his Biographer’s concluding words.

‘ Had Mr. Fuller’s life been protracted to ever so great a length, he could never have put in execution all the plans he would have laid for attaining his ultimate end ; since, as fast as some of his labours had been accomplished, his active mind would have been devising fresh measures, for advancing the Divine glory and extending the kingdom of Christ. As it was, he certainly did more for God than most good men could have effected in a life longer by twenty years. And, while others admired his zeal and activity, he kept a constant watch over his own heart, and was perpetually applying to himself the Divine interrogation, “ Did ye it unto me ?” None who knew him could doubt the singleness and purity of his intention, but, with him, it was a very small thing to be judged of man’s judgement ; he well knew that he that judgeth is the Lord. Though conscious of integrity, (of which I never saw a stronger evidence in any man of my acquaintance,) yet, conscious also to himself of unnumbered defects, he cast himself into the arms of the Omnipotent Saviour ; and died, as he had long lived, “ Looking for the mercy of our Lord Jesus Christ, unto eternal life.”

‘ Thus, may I also live and die, O God my Saviour ! Amen.’

---

Art. III. *Memoirs of Moses Mendelsohn, the Jewish Philosopher ; including the celebrated Correspondence on the Christian Religion, with J. C. Lavater, Minister of Zurich. By M. Samuels. Svo. pp. 172. Price 7s. 6d. London. 1825.*

THE name of this famous literary Jew occurs more than once in the interesting memoir and journal of Mr. Wolf. He was born at Dessau in Germany, in 1729, and died at Berlin, in the year 1786, at the age of fifty-seven. The work by which he acquired the greatest reputation was, his Translation of Plato’s *Phædo* into German, accompanied with notes, which, in less than two years, went through three large German editions, and has been translated into the English, French, Dutch, Italian, Danish, and Hebrew languages. This elegant performance obtained for him, in certain circles, the name of the Jewish Socrates. ‘ Such a brilliant constellation,’ remarks his present Biographer, ‘ had not been seen on the Jewish horizon since the twelfth century, the days of the great Maimonides.’



\* Of Jewish authors who have, in that long interval, acquired general celebrity, we know only three : *Manasseh ben Israel*, the contemporary and friend of *Hugo Grotius*, and the favourite of *Oliver Cromwell* ; the major part of whose works, too, are theological, Talmudic, and written in the Hebrew, Arabic, Latin, and Spanish tongues. *Benedict Spinoza*, a man of a gigantic intellect and incorruptible principles, wrote in Latin, and far above the meridian of the Jews of his days. They detested his doctrine, and—glorious times !—excommunicated him as an atheist. Little, however, did he deserve this rigour at their hands ; for he subsequently declined the most tempting offers to embrace Christianity, and rather maintained himself, penuriously, through the remainder of his life, by grinding spectacle-glasses. *Orobio* has left us nothing but his interesting controversy with *Limborch*. It may be as well to mention, by the way, that *M. ben Israel* was of a distinguished family of clandestine Jews, at Lisbon, who emigrated to Holland, as did many of the first nobility, and even clergy, in the same predicament, to avoid the tender mercies of the holy inquisition, and spare that benevolent institution the trouble of saving their souls by roasting their bodies. *Spinoza*, also, and *Orobio* were respectably descended ; and all the three above-named belonged to the Portuguese community of *Amsterdam*, which was, at that time, infinitely superior, in consequence, education, manners, and institutions, to their German brethren. After such a chasm, when the ideas of a “ classical Jew,” an “ elegant Israelitish scholar,” a “ philosophical rabbi,” were likened, with an incredulous smile, to those whimsical and grotesque combinations of heterogeneous things, with which the designer and the painter sometimes amuse themselves and the public ; *Mendelsohn*, who united in himself all those qualities, who, moreover, not only wrote his native language fluently and correctly, but imparted to it a grace and energy which it never had before—*Mendelsohn*, we say, could not but appear an amazing prodigy to his contemporaries. The learned, in particular, were puzzled how to square his notorious Mosaic orthodoxy with his habitual liberality of expression ; his pertinacious seclusion with his undeniable claims to distinction ; and his resignation to his lot with the hinted facility of improving it. A professorship at one of the universities, and perhaps the honorary title of aulic counsellor, so cheap in Germany, would have been, under certain circumstances, no surprising revolution at all in his temporal affairs.—We do not mean to insinuate, that the example of a neighbouring state—where a pious, and, no doubt, well-meaning princess, had been ridding the Jewish communities, under her protection, of some spendthrifts, reprobates, and starvelings, by the lures of paltry offices and miniature sinecures—was deemed worthy of imitation by an enlightened government like the Prussian, in the reign of *Frederic II.*, the friend of religious toleration and liberty of conscience. *Frederic* had no great opinion either of deserters or of apostates. When his regiments had their complement, no further recruiting or kidnapping was allowed in his dominions. No ; not even for the kingdom of heaven. And as for those depôts of renegadoes, those nurseries of temporal wreck-

lessness and final remorse, so much the toy, the tool, and the fashion elsewhere, it does not appear that, amongst the number of useful institutions, public and private, formed under his auspices, there was a single one of this description.' pp. 39—42.

We have cited this passage, both on account of the curious fact which it discloses, and because it discovers the views and temper of the Biographer. If Spinoza was not an atheist, he maintained atheistic principles; and as to his declining tempting offers to embrace Christianity, he had publicly embraced it and abjured Judaism, in early life. His refusing the professorship of philosophy at Heidelberg must be otherwise accounted for. Orobio, though born of Jewish parents, and secretly educated in Judaism, outwardly professed himself a Roman Catholic, and was made professor of metaphysics at Salamanca. On being accused of Judaism, he was thrown into the Inquisition, and suffered the most dreadful tortures in order to force from him a confession. With wonderful constancy he persisted in denying that he was a Jew, and after three years' imprisonment, was discharged; on which he repaired to Thoulouse, and practised there as a physician, still outwardly professing Popery. At last, weary, it is said, of dissembling, he repaired to Amsterdam, was circumcised, and professed Judaism. Besides his dispute with Limborch, he published a piece against Spinoza and Bredenbourg, entitled "*Certamen Philosophicum*," in refutation of their atheistic principles. He died in 1687. We have never seen his correspondence with Limborch; but, if any man had reason to doubt the truth of the Christian religion, it would be one who had been, by those who called themselves ministers of Christ, tortured with all the malignity of infernal beings, on the mere suspicion of disbelieving in it. Well might he conclude that the religion of the Inquisition could not come from Heaven; and Judaism is immeasurably better than Popery. Still, while one admires the fortitude and constancy which he displayed, it is painful to think that it was not in the character of a confessor that he maintained his purpose, but of a dissembler. It was a Spartan, not a Christian constancy,—the physical fortitude of the Indian warrior who laughs in his dying agonies at his tormentors. He owed his life to a lie; and had he died, it would have been as the victim of cruelty, but not as a martyr for the truth.

With these exceptions, it does seem remarkable that Judaism should have furnished no names of either eminent scholars or philosophers, men of science or of attainments, from the twelfth to the eighteenth century. It must be recollected, however, that in Roman Catholic countries, especially in Spain



and Portugal, the number has not been small of those who, like Orobio, have concealed under the profession of the Roman creed, and even under the professor's gown and the sacerdotal robes, the cherished faith of their Jewish ancestors. Other causes may be assigned for the low state of literature among the Jews; we will only mention, the general neglect which has prevailed till of late years among Christian scholars, of Oriental literature; the suppression of the Jewish controversy; the contempt instilled into the Jew for Gentile learning; the want of books in the vernacular Hebrew, and the consequently imperfect state of education among the Jews; the scarcity of the Hebrew Scriptures in either the original or the modern idioms; the neglect of popular religious instruction in the synagogue; the puerile and degrading character of modern Judaism itself as embodied in its traditions and superstitions; and the disadvantages of their political, their exotic condition: these circumstances will sufficiently account for the fact, without supposing that the Jew labours under any natural incapacity of distinguishing himself in any branch of letters, or subpcœnaing as evidence of the contrary, the ill-assorted triumvirate, Manasseh Ben Israel, Orobio, and the atheist Spinoza.

Mendelsohn was, however, a real phenomenon,—a learned Jew, and yet, neither a Pharisee nor a Sadducee,—neither a rabbinist, nor an infidel, nor, as one might have hoped from his character, a Christian,—but a sort of Jewish Unitarian, patriotically attached to his nation, yet not to their superstitions, and avowing his respect for Christians and for Christ, with a reserve, however, which might delight or confound a Socinian:—he would have venerated his character, *'if he had not accepted of the homage which is due to the Most High alone.'* There are but two possible ways of obviating this fundamental objection in the mind of the Jew against Christianity; either by denying the fact, which, so long as the New Testament exists, will never succeed with a Jew, unless we give up even the historical truth and genuineness of the sacred record, or, by maintaining that he did accept of the homage due exclusively to the Most High, because he was entitled to it as the Son of God.

Moses Mendelsohn was descended from a respectable family, although his father was in humble circumstances, and subsisted by his profession of *sopher* or transcriber of the Pentateuch, and by keeping a Hebrew day-school.

*'According to the then prevailing system of educating Jew-boys, young Mendelsohn was sent to the public seminary (at Dessau),*

where children were taught to prattle mechanically the *Mishna* and *Gemarra*, concerning laws of betrothing, divorce, legal damages, sacerdotal functions, and other similar matters above their comprehension, before they were able to read and understand a single text of Scripture correctly. Mr. David Friedlander, Moses Mendelsohn's bosom friend and excellent pupil, has heard him relate, that, when he was only seven years old, and of a very delicate constitution, his father would make him rise at three or four o'clock on winter mornings, and, after giving him a cup of tea, would carry him wrapped in a roquelaure to the Jewish seminary. Mendelsohn, however, was not like other children. Already, at that tender age, the spirit of inquiry stirred within him, and he apprehended that he was not pursuing the proper course to arrive at solid knowledge. Finding that without knowing the Hebrew language grammatically, it would be out of his power to see his way clearly through any Commentary, it being impossible to verify the rules and directions laid down by the later commentators, without knowing how to trace the outlines marked by the primitive teachers; he therefore resolved to make Scripture his principal study, and to use himself to write Hebrew with purity and elegance. Before his tenth year, he had composed Hebrew verses, which, however, when he arrived at a riper age, so little pleased his taste as a critic, that he would never after compose another line of original poetry in that language.'

Under the public tuition of Rabbi David Frankel, young Mendelsohn soon made himself master of the text of the Talmud. In studying the Scripture he was unassisted by any teacher, and he is said to have got by heart nearly the whole of the Law and the Prophets. About this time, the *More Nebachim* (the Guide of the Perplexed) of Maimonides fell into his hands, which he devoured with avidity; and the intense study which he bestowed on this far-famed work, brought on a nervous disorder, and ultimately curvature of the spine. 'Maimonides,' he once remarked, 'is the cause of my deformity; he spoiled my figure, and ruined my constitution; but still I doat on him for many hours of dejection which he has converted into those of rapture. And if he has unwittingly weakened my body, has he not made ample atonement, by invigorating my soul with his sublime instructions?'

When he was only fourteen, his friend and teacher, Rabbi David Frankel, was elected chief of the congregation at Berlin; and after much entreaty, he prevailed with his father to permit him to join his master. On his arrival in that capital, he had not sufficient money to provide even a single meal; but, on the strength of the Rabbi's recommendation, a Mr. Hyam Bamberg allowed him the use of an attic and two days' board weekly. How he contrived to subsist on the other five days, does not appear; only his Biographer informs us, that 'when



• he purchased a loaf, he would notch it, according to the  
• standard of his finances, into so many meals, never eating  
• according to his appetite, but to his finances.' In this 'asy-  
• lum,' he continued his study of the Talmud under the Rabbi,  
and that of philosophy in his attic; but he soon found, as Mr.  
Samuels phrases it, that he must 'despair of ever gaining ac-  
• cess to the sanctuary of the temple of Minerva otherwise than  
• by the regular avenues of the Greek and Latin languages.' This idea preyed much upon his spirits; for, besides the difficulties which rose out of the state of his finances, he had to dread 'being suspected by bigots of going astray, if he  
' meddled with profane learning.' Probably, the Rabbi would have frowned upon such heretical studies. In this dilemma, he fortunately became acquainted with a medical practitioner of the name of Kish, who, on perceiving young Mendelsohn's eagerness for study, generously undertook to give him a quarter of an hour's instruction daily in the rudiments of Latin.

• Having overcome the declensions and verbs, *Mendelsohn* purchased a very old second-hand Latin dictionary for a few *groschen*, which he had saved from his earnings by copying writings for the rabbi his teacher, and now commenced, with all the force of his faculties, to read whatever he could get hold of in that language. He even ventured on a Latin translation of "Locke's Essay on the Human Understanding;" and a Herculean task it was! He had, in the first place, to consult his dictionary for almost every noun; then to translate the sentences, study and digest the Author's meaning; and, finally, to meditate on the argument itself. By dint of this prodigious industry and stubborn perseverance, he, at last, triumphed over all difficulties, making himself completely familiar with that abstruse work, and deriving from its translation the collateral advantage of becoming so well acquainted with the Roman language as to be enabled to read, successively, the Latin classics with ease and judgment, with which attainment he was highly delighted.

• At that time there was at *Berlin* a *Polander*, called *Israel Moses*, an excellent Hebrew scholar and profound mathematician; also a person of most enlightened mind and amiable disposition. This man had been a martyr to liberal principles, on account of which he was obliged to leave his native country, then swarming with fanatic zealots. *Mendelsohn* courted his society, in order to profit by his conversation. The attachment of brothers in distress, the Talmudist says, surpasses that of brethren by birth. Thus the kindred situation of these two individuals consolidated their friendship, and they became inseparable. As they were both seeking the same goal, *Mendelsohn* attended his friend's lectures on geometry, from a Hebrew translation of "Euclid's Elements," to which the latter had added many problems of his own invention; became fond of the science, and studied it with his characteristic ardour. In return, he imparted to *Israel Moses*, who understood no language but the Hebrew, his own

readings in Latin and German, which they discussed together, and reaped, from this interesting reciprocation of intellect, a rich harvest of wisdom and useful knowledge. Becoming, in the sequel, very desirous of learning both the English and French languages, in order to be able to enjoy the master-pieces of those nations in their vernacular idiom, *Mendelsohn* solicited for this purpose *Dr. Aaron Emrick's* Instructions, which were cheerfully granted; and in a very short time he made surprising progress, and finally became a decent scholar in both these languages.' pp. 12—14.

Some time after this, (it does not appear how long,) his talents and estimable character having attracted the attention of an opulent Jewish merchant of the name of Bernard, *Mendelsohn* was received into his family in the capacity of tutor to his children. He had now ample means of satisfying his thirst for knowledge. His first concern was to supply his deficiency in books, and to take lessons in the Greek language. There was, moreover, not a branch of the mathematics to which he did not apply himself; and his knowledge of algebra, fluxions, and astronomy is said to have been considerable. He wrote a beautiful hand, and was a good accomptant,—accomplishments which led Mr. Bernard to transfer his services from the school-room to the counting-house, and to make him, first, his clerk, then his cashier, afterwards the manager of his extensive silk-manufactory with a very liberal salary, and finally his partner. Yet, while by day he attended diligently to the concerns of his generous employer, the greater part of his nights were still given to study.

His first publication appears to have been two numbers of a Hebrew work, intended to have been continued periodically, under the title of '*Kohleth Mussar: The Moral Preacher;*' and to have contained chiefly inquiries into natural history, moral essays on the beauties of the creation, and extracts from the Talmud. But, says Mr. Samuels, 'the bigots took the alarm,' and the naturally timid *Mendelsohn* was induced to drop the publication. By the bigots, we are to understand, it seems, the 'Talmudical mountebanks' referred to in the following paragraph.

'The great mass of Jews, in Germany and the surrounding countries, were, at that period, most deplorably deficient in education and useful knowledge. Even ordinary information and reading had almost vanished from amongst them, and few could be met with who knew Hebrew grammar; fewer still who knew that of any other language. Unsophisticated theologians and logical Talmudists, too, had become perceptibly scarce, in proportion as the vice of wandering from good sense and the intelligible precepts of the primitive



doctors—of harping incessantly on philological quibbles, conjuring up doubts, inventing hyper-criticisms, and interposing obstructions, when the straight and level road lay before them—had got the ascendancy. The advantages of subtilizing the understanding, and sharpening the powers of perception, usually pleaded in favour of this practice, did not, by any means, outweigh its pernicious effects in disfiguring truth, so as even to render it indiscernible. Far-fetched and distorted quotations, arbitrary and preposterous definitions, together with eccentric deductions, became the grand points of Talmudic excellence, and the main qualifications for rabbinical fame and preferment. To deprecate these abuses, or ridicule their absurdity, involved the risk of being held up as an illiterate clown, for not relishing the hocus pocus, or of being detested and hooted as a sectarian, for exposing the quackery.' pp. 17, 18.

The design of the projected publication was, to warn the Jewish youth against this system, and to lead them into the path of rational inquiry. Compelled to abandon this work, Mendelsohn never lost of his great object. His next work was his "Philosophical Dialogues." Prior to this, however, it appears, that he had been prevailed upon by his learned friend Lessing, with whom he became acquainted in the year 1744, to contribute several Essays and Critiques to the "Library of the Liberal Arts," edited by Nicolai. His "Philosophical Essays," which first appeared anonymously, soon passed through three editions. Mr. Samuels extols this work in general terms, and speaks of the universal sensation it produced: had he favoured us with an analysis of the work, we should have been more obliged to him. In conjunction with Lessing, Mendelsohn published a little work entitled "Pope a meta-physician," in reply to a question proposed by the Berlin Academy as to the sentiment of the Author of the Essay on Man—'Whatever is, is right.' He afterwards carried off the prize awarded by the Academy for the best solution of the question, 'Are metaphysics susceptible of mathematical demonstration?' though, we are told, he had Kant for a competitor. Whether he took the affirmative or the negative side, does not appear.

In the year 1762, Mendelsohn married the daughter of M. Abraham Gaugenheim of Hamburg, by whom he had several children. With regard to those who survived him, his Biographer is silent. Frederick Schlegel, 'himself at that time nominally a Protestant Christian,' married one of the learned Jew's daughters, and both became Roman Catholics. Mr. Wolf speaks of her from personal acquaintance, as a true Christian and as inheriting the talents of her father

'I know,' he says, 'the daughter and the grandsons of Mendelsohn, who are true believers in Jesus.'\*

We now arrive at the period of the correspondence between Mendelsohn and Lavater, for the sake of which, evidently, this volume has been got up. The amiable minister of Zurich, having translated into German M. Bonnet's *Inquiry into the Evidences of Christianity*, published it, in 1769, with a dedication to Mendelsohn; in which, after expressing his admiration of the Jewish philosopher's writings and still more excellent character, that of an Israelite without guile, and complimented him on his 'profound judgement, stedfast love of truth, literary independence, enthusiasm for philosophy,' &c., he beseeches and conjures him in the most solemn manner, to read the work for the purpose of publicly refuting it, if he could, or—'should you,' he adds, 'find the arguments conclusive, with the determination of doing what policy, love of truth, and probity demand—what Socrates would doubtless have done, had *he* read the work, and found it unanswerable.' It is surprising that Lavater should not have perceived, that such a public challenge was likely to defeat his benevolent intention. He confesses, in his subsequent letter to Mendelsohn, that it was thought by his friends a hasty step. Dictated as it was by kindness of heart, we scarcely like to characterize it as a very weak one. His reference to what 'policy' might demand, was at all events grossly improper, and Mendelsohn was evidently hurt at the expression. 'Were I mean-spirited enough,' he says, 'to balance love of truth and probity against policy, I assure you, I should, in this instance, throw them all three into the same scale.' Lavater's apology evinces his amiable simplicity of character, and only concedes too much. He acknowledges that he ought to have solicited Mendelsohn's opinion of the work in a *private* letter; 'and if I dedicated the work to you at all, the dedication ought to have been written quite differently, when the inquiries of one philosopher are submitted to the investigation of another.' But could such a dedication,—or a dedication of any kind to an avowed unbeliever—be proper as prefixed to a work on the truth of the Christian religion? Are not the Divine claims of Christianity compromised by such language as this? But Lavater goes very much further. 'Not,' he says, 'that I have the least doubt that the Israelite to whom the Omniscient must give that testimonial of integrity which I gave you in my de-

---

\* Wolf's *Missionary Journal*, pp. 12—121.



'dication, will be every way as estimable in his sight as an 'upright Christian.' Then, wherefore, Mendelsohn might justly reply, worry me at all about the matter? That Lavater's correspondent was a man of integrity and a simple-minded man, all will admit; but, had his character corresponded to that which drew forth the encomium pronounced upon Nathanael by the Judge of angels and of men, it would have manifested itself in an ingenuous submission to the higher evidence by which the truth of his Messiahship is now illustrated. With regard to the Israelite, or the heathen, who has never had the Gospel message exhibited to him, we may be warranted in concluding, that "in every nation he that feareth God and worketh righteousness, shall be accepted of him," and that "as many as have sinned without the Gospel, shall perish without being judged by the Gospel." But where the light and evidence of the Christian Revelation are enjoyed, we dare not explain away the fearful declaration, that he who believeth shall be saved, and that he who believeth not shall perish. It is not our province to judge or to pronounce on the eternal destiny of the individual; but it is awful tampering with the souls of men, to attempt to weaken the force of that tremendous sanction by which the command to believe on the Son of God comes attended to every creature within reach of the revelation from Heaven.

Mendelsohn, in his reply, states, that he had read Bonnet's work, and that, 'even considered abstractedly, as an apology for the Christian religion, it did not appear to him to possess that merit which' his correspondent 'attached to it.' 'The major part of his consequents,' he remarks, 'flow so vaguely from the antecedents, that I am confident I could vindicate any religion by the same ratiocination.' This assertion appeared singular to Lavater, as well it might, and he respectfully supplicated an explanation. Mendelsohn, in his 'supplementary remarks' on his Correspondent's letter, thus lets us into his meaning.

'*M. Bonnet* constitutes miracles the infallible criterion of truth; and maintains, that if there be but credible testimony that a prophet has wrought miracles, his divine mission is no longer to be called in question. He then actually demonstrates, by very sound logic, that there is nothing impossible in miracles, and that testimony concerning them may be deserving of credit.

'Now, according to *my* religious theory, miracles are not, indiscriminately, a *distinctive* mark of truth; nor do they yield a moral evidence of a prophet's divine legation. The public giving of the law, *only*, could, according to our creed, impart satisfactory authenticity; because the ambassador had, in this case, no need of creden-

tials, the divine commission being given *in the hearing of the whole nation*. Here no truths were to be confirmed by actual proceedings, no doctrine by preternatural occurrences, but it was intended it should be believed, that the divine manifestation had chosen this very prophet for its legate, as every individual had heard himself the nomination. Accordingly we read, (Exod. xix. 9.) *And the Lord said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak unto thee, and believe thee for ever: and* (Exod. iii. 12.) *And this shall be a token unto thee. When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.* Our belief in a revealed religion is, therefore, not founded in miracles, but on a public legislation. The precept to hearken to a wonder-working prophet (Deut. xviii. 15.) is, as our rabbins teach, a mere implicit law, as given by the legislator, and quite independent of the intrinsic evidence of such wonders. So does a similar law (Deut. xvii. 6.) direct us to abide, in juridical cases, by the evidence of two witnesses, though we are not bound to consider their evidence as infallible. Further information on this Jewish elemental law will be found in *Maimonides' Elements of the Law*, chap. 8, 9, 10. And there is an ample illustration of this passage of *Maimonides*, in *Rabbi Joseph Albo, Sepher Ikkarim*, sect. i. cap. 18.

‘I also meet with decisive texts in the Old Testament, and even in the New, showing that there is nothing extraordinary in enticers and false prophets performing miracles; whether by magic, occult sciences, or by the misapplication of a gift truly conferred on them for proper purposes, I will not pretend to determine. So much, however, appears to me incontrovertible, that, according to the naked text of Scripture, miracles cannot be taken as *absolute criterions* of a divine mission.

‘I could, therefore, perfectly well maintain that an argument, founded on the infallibility of miracles, does not decide any thing against the believers in my religion, since we do not acknowledge that infallibility. My Jewish principles will fully bear me out in the assertion, that I would undertake to vindicate, by similar reasoning, *any religion one pleases*; because I do not know any religion which has not signs and miracles to produce; and surely every one has a right to place confidence in his forefathers. All revelation is propagated by tradition and by monuments. There, I suppose, we agree. But, according to the fundamentals of my religion, not miracles only, but a public giving of the law, must be the *origin* of tradition.’

pp. 92–95.

Mendelssohn does not here say in plain terms, as his forefathers did, ‘He cast out devils by Beelzebub the prince of the devils.’ He seems merely to argue hypothetically, that Christ might, for any thing that the miracles he wrought prove to the contrary, be a magician or an impostor. But, unless he disbelieved the historic record, that is to say, considered the testimony concerning them as undeserving of credit, (which he does not intimate, and which his Jewish principles certainly



would forbid, since the legation of Moses rests on no better evidence,)—he must either have believed that our Lord was an enticer, a false prophet, an impostor, or have admitted his Divine mission. The teaching of Christ was either from Heaven or of men. To affirm that miracles alone could not decide the inquiry, that they are not absolute criteria of a Divine mission, is, at best, a mere evasion: it amounts only to simply saying, 'We cannot tell.' But those miracles were connected with pretensions which must be either true or false; they were either heavenly credentials or the artifices of imposture. Such actions, in whatever light we view them, cannot be of a negative character. It is impossible to avoid the conclusion to which they lead us either in favour or in condemnation of the individual who puts forth claims so extraordinary and supernatural. The question then is, whether the miracles recorded in the New Testament are such as can possibly be referred, admitting them to have been performed, to either magic, collusion, or the misapplication of a Divine gift; that is, to a corrupt purpose and criminal origin. Do they bear any analogy to the signs and wonders referred to Deut. xiii. 2, which, it is supposed, might possibly chance to come to pass? Or did they bear on them, like those signs and wonders, the object of which, it is intimated, would be to seduce the Israelites into idolatry, the broad mark of impiety? Contemplating the benevolent nature, the publicity, the number, the supernatural character of our Lord's miracles, in connexion with his own exalted pretensions, his disinterestedness, and his spotless life,—is it possible to maintain a comparison between them and any signs and miracles by which any other religion, except the Jewish, which is embodied in the Christian religion, ever pretended to be accredited? If the 'Jewish Socrates' could seriously adopt such a proposition, he must have been the most credulous, as well as the most incredulous man that ever missed his way to true wisdom.

But, according to Mendelsohn, all the miracles wrought by the Jewish lawgiver were utterly superfluous. Moses 'had no need of credentials.' 'Our belief,' he says, 'is not founded on miracles, but on a public legislation.' What contemptible trifling! To the miracles which Moses wrought, he owed all his authority over the Jewish nation, who were as little disposed to submit to him as a ruler, as their descendants were to receive their Messiah. The giving of the law upon Mount Sinai was but one amid a series of miracles; nor is it true, that the legation of Moses, or the acknowledgement of his legation, dates from that event. If, to render the Divine appointment binding, it was necessary that every individual should himself

hear the nomination, then, all who were born after that event, were exempt from the obligation. The 'legislation' was not more public, than was the teaching of our Lord; nor was the supernatural attestation of the legislator's authority more public or more unequivocal than that which was afforded by the miracles of our Lord, independently of the Transfiguration, which was, comparatively speaking, a private transaction, and the cardinal proof of his divinity, the resurrection, which was attested by five hundred witnesses. And as to monuments, the Scriptures themselves, the testimonies of heathens, the alteration of the Sabbath, the rites of baptism and the Eucharist, and the Jews themselves,—those awful monuments of the truth of Christianity,—form such a varied and uninterrupted succession of documentary evidence as leaves the unbeliever without excuse.

In one point of view, Mendelsohn's remarks, especially as coming from a Jew, are highly interesting and satisfactory. Some flippant objectors have been known to argue, that the evidence of miracles is so irresistible, that, had those which are recorded in the New Testament, really taken place, the whole Jewish nation must have been convinced by them of the truth of our Lord's mission. A sign from heaven, they imagine, must have been sufficient to overcome the most determined incredulity, although such objectors are the most striking proofs of the contrary. But here we have a learned Jew arguing in the very spirit of those who said: "What shall we do to these men? for that indeed a notable miracle hath been wrought by them, is manifest to all who dwell at Jerusalem, and we cannot deny it."\* And again; "What do we? for this man doth many miracles: if we let him thus alone, all men will believe."† Mendelsohn rejects, on the pretended authority of his own Scriptures, the infallibility of undoubted miracles as a criterion of the truth of any religion. He maintains, that 'there is *nothing extraordinary* in enticers and false prophets working miracles.' Here is the identical spirit of obstinate, blind incredulity still at work in this philosophical Jew of the eighteenth century, which manifested itself in those who murmured against Moses in the wilderness, and in those who ascribed the miracles of our Lord to Satan, and would have put to death Lazarus after he had been raised from the dead;—that spirit which drew from the holy protomartyr that indignant rebuke: "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. Which of the prophets have not your

---

\* Acts iv. 16.

† John xi. 47.



fathers persecuted?.....Who have received the law by the "disposition of angels and have not kept it."

But, in another point of view, this correspondence is instructive. It teaches the Christian advocate how he must deal with a Jewish unbeliever, who is, so to speak, miracle-proof. Entrenched in the Divine authority of his own religion, from which position he cannot be dislodged, he is impregnable against any mode of argument, however logical, which seems to oppose the inspired directions or declarations of the Mosaic law. He must be reasoned with out of the Scriptures. The authority to which he bows, must be proved to be against him. Jesus of Nazareth must be shewn to be the Messiah to whom all the prophets bear witness, and who, "God before had shewed by the mouth of all his prophets," was to suffer.\* The declaration of our Lord, that if men believed not Moses and the Prophets, they would not believe one who should come to them from the dead, seems (as we have lately had occasion to remark†) to ascribe to the evidence of prophecy, a higher degree of force than that of miracles. He who "knew what was in man" intimates, that the witness borne to himself by the prophets so many centuries before his appearance, was more directly adapted to convince the Jews of his Messiahship, than even his subsequent resurrection. Prophecy is one of the greatest of miracles; and the series of prophetic testimonies forms a concurrence of miracles more convincing than any single display of Divine power, however illustrious. Nor could the voice of one risen from the dead, be more truly a communication from the unseen world. Mr. Wolf's Journal furnishes abundant evidence that the argument from prophecy is the palmary one in controversy with a Jew.

It is painful to think of such a man as Mendelsohn in the character of an unbeliever. His amiable, feeling, and liberal mind may be seen in this correspondence. 'What a blissful world,' he writes, 'should we live in, did all men espouse and carry into practice, those sacred truths in which the worthier Christian participates with the worthier Jew. May the Lord Zeboath speedily bring on those happy days when no one shall hurt or destroy, for the whole earth shall be full of the Lord as the waters cover the sea!' Of a man who could utter sentiments like these, who could refrain from saying, 'Thou art not far from the kingdom of heaven?' Soon after this correspondence, he had a serious attack of illness, which his Biographer attributes in part to the uneasiness it had oc-

---

\* Acts iv. 18.

† Ecl. Rev. vol. xxii. p. 185.

casioned him. He 'commemorated his return to health by a 'commentary on the book of Ecclesiasticus.' (Ecclesiastes?) His next labour was a digest of the Jewish code of civil laws, in conjunction with the chief rabbi of Berlin, in obedience to a royal mandate. It was laid before the king in council, approved of, and published in 1778, under the title of 'Ritual 'Laws of the Jews.' In the year 1779, Mendelsohn

'brought to light his admirable translation of the Pentateuch; a work which forms an epoch in the history of modern Judaism, and which, for its vast utility, and the immense good it has wrought, entitles the author to the eternal gratitude of his nation. The excellencies of this translation, which is printed in Hebrew characters, opposite to the original, are too well known and acknowledged, to require enumeration. For elegance and perspicuity it has no equal. Not an obscure or ambiguous text, but what is made clear; not a noun or verb, but what is rendered in its true sense. His scrupulous attention too to the Massora, proves his veneration of ancient institutions; not a single vowel-point or accent did he disturb; nor did he, with philological and antiquarian ostentation, ransack libraries, and travel in search of monuments, for new versions; or pretend to supply chasms, prune redundancies, or alter readings. The preface, as a treatise on the lyric songs in the books of Moses, and on the general rules of Hebrew poetry, so extolled by poets of all nations, is a classical work by itself. Not but what the introduction of this useful book in seminaries, met, at first, with partial resistance by a remnant of fanatics of the age of darkness, sworn enemies to improvement, and trembling at every new measure, however judicious and salutary, which they were sure to stigmatize with the odious terms of heresy and encroachment; but Mendelsohn's and his ingenious pupil's previous writings, had happily so undermined the arguments of these gainsayers, that the concentrated rays of this meridian sun of reformation, could not fail of exploding their power altogether. Moses the son of Amram delivered his brethren from bodily slavery; the glorious task of emancipating their minds was reserved for Moses the son of Mendel. His brethren duly appreciated the boon, and his Pentateuch has ever since remained the basis of the religious and moral education of their children of both sexes.'

pp. 109, 10.

In 1783, appeared his metrical translation of the Psalms, the labour of ten years. About the same time, he published a translation of Manasseh Ben Israel's Apology for the Jews, with a Preface and Notes. The attack which this drew down upon him, induced Mendelsohn to declare more fully his sentiments on the subject of religion and toleration, in the work entitled 'Jerusalem, or on Ecclesiastical Power and Judaism;' which appeared in 1783. In 1785, he published a little work, entitled, 'Morning Hours, or Lectures on the Existence of



'God,' originally drawn up for the instruction of his eldest son. He was preparing a second volume, when he caught cold on returning, one frosty Saturday, from the synagogue, and his delicate frame, weakened by constant mental exertion, sunk under the illness which it induced. He expired on the 4th of January 1786, in the fifty-eighth year of his age.

The character of this estimable and truly illustrious Jew might serve at least to rescue his nation from that unfeeling and indiscriminating contempt with which they have been too generally regarded. Possibly, a philosophic Jew may seem to some who call themselves Christians, a more exalted character than a converted Jew. We are told, that, on a bust of Mendelsohn in Professor Herz's study, it is inscribed, 'Moses Mendelsohn, the *greatest sage since Socrates*, his own nation's 'glory, the confidant of Lessing and of truth.' And Professor Rammler erected to him a monument with this inscription: 'Moses Mendelsohn, born at Dessau, of Hebrew parents; a 'sage like Socrates, faithful to the ancient creed, teaching 'immortality, himself immortal.' It is evident that these professors ranked Mendelsohn above St. Paul; whether or not above their Saviour, we cannot tell. Were they, then, Jews? No, to the disgrace of the name, they called themselves Protestant Christians. It was a Protestant professor of this stamp at Frankfort, who, when consulted by Mr. Wolf, told the young inquirer, that it was not necessary to become a Christian, because Christ was only a great man like their Luther, and he might be a moral man without being a Christian. Mendelsohn was, after all, not less a Christian and much more a believer in Revelation, than his literary associates. In this respect, he was most unhappily circumstanced. With Romish idolatry on the one hand, and Protestant infidelity on the other, is it to be wondered at that he should cling to his ancient faith? It is true, that the New Testament was at hand, which it is doubtful whether he ever seriously perused. There he might have found delineated, the genuine religion of Christ, and the evidence of its Divine authority. But to that book 'the Confidant of Lessing and of truth' was, probably, never referred by his brother philosophers; and had he read it, and become a sincere convert to the faith he once opposed, this Jewish Socrates would have lost, with them, more than half his reputation for philosophy, if they had not renounced him as a vulgar enthusiast.

**Art IV. *Bibliotheca Biblica* :** A select List of Books on Sacred Literature ; with Notices, biographical, critical, and bibliographical. By William Orme. 8vo. pp. 491. Price 12s. London. 1824.

**T**HE adequate execution of the plan proposed by Bishop Marsh in his 'course of Lectures,' which was intended to comprise, 'an account both of the principal Authors, and of the progress which has been made at different periods in 'Theological Learning,'—would, we think, be the means of rendering to divinity students, in the most useful form, the assistance which they need in respect to the knowledge of books. To embody, as the learned Professor has done in the early parts of his 'Course,' an account of books with the description of the subjects to which they relate, is an admirable method of furnishing the uninstructed with the information which they need, as it is thus supplied gradually and in its proper connexion. We agree with the Professor in thinking that a mere catalogue of books, arranged alphabetically, is much less adapted to answer the valuable purposes of theological study, than the plan which he proposed to complete ; and we repeat the expression of our disappointment that so useful a part of the 'Lectures' has been discontinued.

But, till such a plan shall be successfully filled up, an acquaintance with books in this particular department of study must be sought for and obtained by such means as the student may find available for the purpose. He will be fortunate if his situation and circumstances procure for him the aid of a competent adviser, that he may be preserved not only from wasteful expenditure of money, which is not always a plentiful article among students, and of time, which is still more valuable, but from such a course of desultory reading and of pernicious tampering with books, as may give to all his attainments a superficial character, and prevent him for ever from reaching that maturity of knowledge and solidity of judgement, to which well directed studies conduct the persevering scholar. To such an adviser, however, it is not every one that can have the advantage of applying ; and lists of books must of necessity be the sources from which many a theological workman must acquire the knowledge of his tools, and of the uses to which he must direct his employment of them.

The '*Bibliotheca Biblica*' of Mr. Orme is an alphabetical catalogue of writers in sacred literature, comprising only the most useful books in that department of learning,—polyglots, and editions of the Hebrew and Greek Scriptures ; concordances, lexicons, and introductions to the Bible ; works relating to its geography, chronology, and antiquities ; transla-



tions and commentaries; books which treat of the principles of sacred criticism, hermeneutics, and philology: and numerous productions of a miscellaneous nature, which furnish illustrations of the sacred writings. At the end of the volume, an arranged Index is added, which directs the reader to the different writers who treat of particular subjects, and the commentators on the several books of Scripture.

It is not to be imagined, that, in even a select list of books, every work which it may include, shall have been personally and particularly examined by the Author. Many publications which find a place in such an enumeration, have obtained a right by prescription to the standing which they occupy; and of many others, the character which is given them, is the judgement which particular critics have passed upon them, for the correctness of which the Author must take credit with his readers. Wherever it was practicable, Mr. Orme states, the original works have been examined by himself, that a faithful report might be given of them; and some which are omitted have been passed over because they could not be personally examined, and no satisfactory account of them could be obtained. He has availed himself of the labours of preceding Bibliographers, and has evidently employed much diligence in accumulating the materials of his work, while the opinions which he delivers on the merits of the several writers whose works he describes, are the judgements of a well-informed and discriminating mind. The biographical notices which he has prefixed to the several articles of the *Bibliotheca*, are brief, but valuable, and will assist the reader in forming his estimate of the character of the authors. The utility of the work is too obvious to require enlarged recommendation. Nor, in a work which is professedly a select list of books, would it be doing justice to the Author, to attribute any instances of omission which we might specify, to any other cause than the discrimination which he has employed in his selections. We shall, however, point out some works which have escaped his observation, and which should not be excluded from a list of 'the most useful books' in Biblical Literature, as well as notice a few errors which have found their way into the volume, that Mr. Orme may have the benefit of our examination of the present publication in the event of a reprint.

P. 27. Benson's Chronology of our Saviour's Life, should have been noticed.

'Beza, Theodore, one of the Geneva Reformers, and among the most learned men of his age; born 1519; died 1605.—*Novum Testamentum, cujus Græco contextui respondent interpretationes duæ:*

una, vetus : altera Theodori Bezae, etc. 1565, 1576, 1582, 1589, 1598. The best edition of his Annotations is that printed at Cambridge in 1642, folio.' p. 31.

Beza's Annotations, which accompany the text of his *Novum Testamentum*, might, from the manner in which they are noticed in the preceding description, be understood to be a separate and different work. Either more of the title should have been copied, *Ejusdem* Theod. Bezae *Annotationes*, &c., or, 'the best edition of' *this work*, should have been inserted in the concluding sentence.

P. 44. In the list of Modern Translations of the Scriptures, the New Testament only is noticed as having been printed in Lapponic. The whole Bible has been printed in the Lappish language.—*Biblia Sacra*, in *Linguam Lapponicam*, 3 vols. 4to. Hernosand, 1811.

P. 47. *Birch*—*Quatuor Evangelia Græca*. This work was published in folio as well as in 4to., and comprises not only an account of the merits of the celebrated Vatican M.S., but also contains a collation of its readings.

P. 59. *Bretschneideri Lexicon in LXX. post Bielium et Schleusnerum*, and the *Lexicon Manuale Græco-Lat. in Nov. Test.* of the same Author, are unnoticed.

P. 60. *Brewster's* Lectures on the Acts of the Apostles, do not find a place, though *Dick's* are subsequently noticed.

P. 86. Dr. Carpenter's Introduction to the Geography of the New Testament should have been noticed.

P. 113. *Buxtorf's* Hebrew Concordance. We are surprised that Mr. Orme should throw in the way of any student the discouraging remark, that unless he who consults this work 'is very familiar with the Masoretic system, it will not be of much use to him.' Every reader of the Hebrew Bible is, or should be, acquainted with Hebrew Notation, and with the Hebrew designation of the several books of the Old Testament; and with this knowledge, there can be no difficulty attending the use of that most valuable work. An hour's labour would be sufficient to prepare even a Hebrew reader who is not familiar with the Masoretic system, for consulting the Concordance of Buxtorf.

P. 158. No mention is made of the voluminous commentaries of Duguet; nor of the work of this Port-Royal Author, 'Règles pour l'Intelligence des SS. Ecritures.' We notice this because Miss Schimmelpenninck's Biblical Fragments are noticed by Mr. Orme.

P. 175. *Eusebius*.—The *Historia Ecclesiastica*. Ed. Cantab. 1720, is not in 3 vols—but forms the First Volume of Reading's Edition of the Ecclesiastical Historians, 3 vols. folio.



P. 217. *Grey*.—*Liber Jobi*, &c. Under this article, the Dr.'s Edition of the Book of Proverbs should have been included.

P. 241. *Hewlett's* Commentaries are unnoticed.

P. 268. *Josephus*. Havercamp's Edition should not have been neglected.

P. 290. *Levi's Lingua Sacra*, and his Version of the Pentateuch, are unnoticed.

P. 293. *Limborch*. This Remonstrant divine has escaped the notice of Mr. Orme. The '*Commentarius in Acta Apostolorum, et in Epistolas ad Romanos et ad Hebræos*,' should at least have had a place.

P. 294. *Loesneri Observationes ad Nov. Test. e Philone*, is not inserted.

P. 309. *Matthæi's* publication of the Codex Boernerianus should have had a place, since Mr. Orme has noticed both the Codex Alex. by Woide, and the Codex Bezae by Kipling.

P. 315. Dr. Marsh's Notes to Michaelis extend beyond 'the first part of the work' to the Gospel of Luke.

P. 322. *Mosheim*. No information is given as to the incompleteness of Vidal's Translation of the *Commentarii de Rebus Christ.*, which comprises only a part of the work, concluding with the account of the Paschal Controversy at the close of the second century. Mr. Vidal's Notes on the Commentaries were reserved for the final volumes, which have not yet made their appearance, owing, we suppose, to the failure of public encouragement, to which the merits of the Translator, as well as the celebrity of the work, entitled him.

P. 347. *Peters*.—The First Edition of the Critical Dissertation on the Book of Job only is noticed. The Second should have been mentioned, which contains an additional preface of 91 pages.

P. 388. Neither the name, nor any notice of the works of *Sebastian Schmidt* occurs.

P. 398. *Septuagint*,—Holmes's. Under this article, the *Dissertatio Philologica de Variis Lectionibus Holmesianis*, of Amesfoort, might have been mentioned.

P. 420. *Stephens*. Nov. Test. Gr. The edition of 1550 is 'considered chiefly as a reprint of the' fifth, not 'sixth edition' of Erasmus.

P. 441. *Tychsen*. *Tentamen de Variis Cod. Heb.*—To this notice, the Defence of the Tentamen, and the Examination of Kennicott, might have been added.

P. 30. The Gothic Gospels are described as having been published by Zahn at Weissenfels. The error is typographical, for Zahn, at W.

- P. 171. For a Spaniard we find Sapaniard.  
 P. 188. For Flaccus, we have Flacius.  
 P. 218. Griesbach is said to have been born in 1644.  
 P. 300. The Translator of Dr. Mead's *Medica Sacra*, was Dr. Stack.  
 P. 306. Mann, of the Charter-House, published his 'Two Dissertations, of the True Years of the Birth and Death of Christ,' in English, in 1733.  
 P. 464. West's Dissertation on the Olympic Games, it should have been stated, is prefixed to his Translation of Pindar.

---

Art. V. *The Tyro's Greek and English Lexicon*: or a Compendium in English of the celebrated Lexicons of Damm, Sturze, Schleusner, Schweighauser; comprehending a Concise, yet Full and Accurate Explanation of all the Words occurring in those Works, which, for their superior Purity and Elegance, are read in Schools and Colleges. To which is added an Appendix, containing some Omissions, and an Analysis of the more Difficult and Irregular Words, alphabetically arranged. By John Jones, L.L.D. Second Edition. 8vo. pp. xxx, and columns 1482. Price 1l. 1s. London. 1825.

**THOUGH** we took ample notice of Dr. Jones's Lexicon in our XXIst volume, yet, there are so many circumstances of advantageous difference in this new edition, as appear to require this further attention. With a closer page, but without any material inferiority of either type or paper, more matter is got into less space, and the price is reduced almost one third. Many hundreds of words and irregular forms, or what otherwise required elucidation, are added in the Appendix; besides improvements dispersed throughout the work. The Preface is expanded into an interesting Disquisition, on the Principles of Lexicography, the theory of derivations, the arrangement and dependence of secondary and remoter significations, the influence of the association of ideas and the *kind* of the associating *nexus* upon the application of terms, and the dependence of language upon manners and opinions. These principles are illustrated by a variety of examples, in which there may be room for a difference of opinion, but which cannot fail to afford high pleasure and a beneficial stimulus to the mind which has ever caught the enthusiasm of classical studies. At the close of his Preface, Dr. Jones notices, with his characteristic integrity and high spirit, the proceedings of some Reviews; and we cannot but feel ourselves honoured by the candour and good temper with which he is pleased to refer to our animad-



versions. We must make room to cite one passage, the sentiments of which cannot be too widely circulated, or too often brought into notice.

‘ My reasons for attempting (under many articles of the Lexicon) to explain the Scriptures, and referring to them, are thus stated in my Answer to a Pseudo-Criticism. ‘ The most distinguished among the classic scholars of the eighteenth century, it is well known, paid little attention to the Scriptures, and therefore were little conversant in biblical learning. While they studied with the utmost zeal, and examined with the minutest care, the writings of Greece and Rome, the oracles of God they thought to be either beneath their notice or beyond their province. The cultivation of the Greek language is productive of many great and solid advantages; and the chief, in my opinion, is, that it enables every scholar to draw sacred truth, pure and unmixed, from the original fountain, without any regard to the traditions of men. I wished to encourage this use of classic literature, by applying it to the elucidation of obscure or mistaken passages in the New Testament. In doing this, it was my fixed purpose to confine myself to general principles of criticism, without seeking to invalidate any article of general belief on the one hand, or to countenance obnoxious sentiments on the other. I chose for my models the brightest ornaments of the English Church, Kennicott, Lowth, Sir William Jones, Watson, Paley, and Parr; and I felt that if, in any degree, I were animated by the same spirit which inspired these great men, and kept within the limits of their views, I should have nothing to fear from the calumnies of gloomy bigots.’ p. xxiv.

We do not wonder that Dr. Jones could not resist the desire of annexing to his Preface, a laudatory letter from the late mighty Grecian, Dr. PARR.

πρωτος, ἱερος, Αχαιων,  
Μηδίων βλοσυροισι προσωπασι.—

Nor can we deny ourselves the satisfaction of transcribing a part of this eulogy :

‘ “ Do not suppose that I have lost sight of your great talents, or your great literary attainments, or your great kindness in sending me a copy of your Lexicon. I have examined it again and again; and I have no hesitation in pronouncing it the work of a man of sense, and a man of learning. The usefulness of it is indisputable, and my hope is, that it will be extensively known, and justly valued. Even when I dissent from you, I see strong vestiges of your acuteness and your erudition.” ’

Art. VI. *Tremaine; or the Man of Refinement.* In Three Volumes, small 8vo. London. 1825.

**WE** are somewhat at a loss how to deal with this publication, since its pretensions seem nearly equally divided between the honours due to an original treatise on moral philosophy, and the less imposing claims connected with the attractive form and decorations of fictitious narrative. The result of this ambitious endeavour to combine qualities not merely dissimilar, but conflicting, is by no means advantageous to the general effect. Both the gay and the serious portions of the tale are encumbered by the metaphysical discussions, which intervene with a very disagreeable suspension of the interest previously excited; and we suspect that a large class of readers will yield to the temptation of passing over those parts of the volumes where the Author has evidently put forth his utmost strength.

Tremaine, the hero of the tale, is represented as an amiable, honourable, and accomplished man, labouring under one of the most tormenting of mental diseases, a sickly and fastidious refinement, which incapacitates him for the enjoyment of life, either in the abstract or the concrete. He has touched nearly all the varieties of existence, and receded from them all. Love, law, arms, ambition, fail him in the essay. He quarrels with one young lady, because he picks up an old garter; with another, because she eats peas with a knife; he detects a third in reading Tom Jones; yet, rather capriciously, admires a fourth for studying Marmontel,—a writer whose compositions are quite as exceptionable, on the score of morality, as those of Fielding. Once, indeed, his heart had been more seriously agitated, by an interesting and innocent girl, who, in the absence of a former lover, was fascinated by Tremaine, but resumed her earlier attachment on the departure of the latter, and the reappearance of her first favourite. Annoyed by the bustle of society, and disgusted at the ill-conceited selfishness of the world, this high-minded, though indolent and self-indulgent man sequesters himself in his country seat, but, unluckily for his eremetical plans, finds in his immediate vicinity, a lovely and accomplished girl, before whose beauty, worth, and sweetness, all his misanthropical resolutions

Fly, like the moon-eyed herald of dismay,  
Chased on his night-steed by the star of day.

Notwithstanding the disparity between twenty and thirty-eight, Georgina Evelyn cherishes a deeply rooted affection for her wayward lover; their union is, however, prevented by the discovery that, among his other freaks, Tremaine has been



fastidious enough to take umbrage at the great verities of religion, and that he is sceptical as to the existence of a superintending providence. Evelyn, the father of Georgina, is a clergyman, and although he witnesses the failure of his daughter's health under the struggle between her principles and her attachment, he steadily maintains his resolution, until the infidelity of Tremaine is beaten down by argument, when the gloom is scattered, and all becomes happiness and bright anticipation.

We cannot say that all this is very skilfully managed. With much cleverness in parts, there is a heaviness and incongruity about the whole. Nor is the general interest in any way assisted by the obtrusion of party politics. We feel it, however, difficult to support these strictures by specific reference. The Writer's gayeties are scarcely to be exemplified without larger citation than we are in the habit of conceding on similar occasions; and with regard to his metaphysical gravities, although we have no dislike to an occasional discussion of such matters, we prefer choosing our own text. A middle course will suit us best; and as a recent attempt has been made to naturalize among us one of the most mischievously intended works of Voltaire, we shall adopt the following just strictures on the peculiar character of that malignant infidel, as an assailant of Christianity.

"Now, then, if you please, for the ridicule which, you say, has so shaken you upon our late awful subject."

"I alluded to Voltaire," answered Tremaine.

"I thought as much," observed Evelyn; "and I very much fear you mean in the trash of the *Dictionnaire Philosophique*."

"It is true," said Tremaine.

"This, in a man of your class and character of mind, is not what I expected!" exclaimed Evelyn. "But will you point out the instances of this attempt at wit? for of wit itself, on these subjects, I have no hesitation to say he had none."

"Voltaire no wit!" exclaimed Tremaine.

"That I did not say," replied Evelyn; "on the contrary, I have willingly laughed with him, in his *Contes*, as well as wept with him in his *Tragedies*; his ease and elegance, on almost whatever subject he handles, delight me; but I am equally moved, not merely with detestation at his impiety, but with wonder at the empty impudence with which he attempts to support it. Hume had some learning; Bolingbroke, at least, borrowed some; Epicurus made a great sect; and Cicero every where keeps the mind on the stretch; but for this wit of yours, if he had written nothing else, I should have only thought him a fool."

"Can you blame me, however," said Tremaine; "you, who own his wit, for paying tribute to it when I find it?"

“By no means,” answered Evelyn; “but I deny the wit which presumes to prepare us for laughing, by imposing upon us what we know to be false; and I am at a loss to understand how a man of judgment can be dazzled by sophisms so glaring, and, therefore, so contemptible, that I know not which to wonder at most, their idiocy, or their impudence.”

“To what do you particularly apply this severity?” asked Tremaine.

“Possibly to what you may have thought most witty,” replied Evelyn. “Take, for example, his illustration of the soul, by the clapper of a bellows, the body being, as he says, the bellows itself. ‘There is a clapper to it,’ he says, ‘which gives it motion and use, and which I have made for it,’ he adds, ‘under the name of soul. Yet the bellows can be pulled to pieces, and the poor soul goes with it.’ What child does not see that the bellows and the clapper are all one machine; that, indeed, the machine cannot be a bellows, but a mere piece of wood, without the clapper: and if he must have a comparison for the soul, it can only be the hand that uses it, and sets it in motion. This is wholly distinct, you see, from its body, and so far is for us; yet you, perhaps, have formerly laughed at this, Mr. Tremaine!”

“Formerly, I confess I have: certainly, not of late.”

“And why not?”

“Not because what you say ought not to have been obvious before,” replied Tremaine; “but because from my humour at the time, some mist must have been before my eyes, which is now much removed.”

“You rejoice me,” said Evelyn, “and I will not therefore go on; otherwise I would wish you to consider the truth and fairness with which he asks if the Creator would condescend (alluding to the Jews) to be the King of usurers and old-clothesmen? The wit, you see, is in calling the subjects of the Almighty by these disgusting names. Yet the wit is a lie; for he has wilfully confounded the modern with the ancient Jews. Again, he is witty, to be sure, in asking what is meant by going *up* to heaven, when in the planetary system there is neither upwards nor downwards; and is most especially facetious when he says this heaven of ours is nothing more than a parcel of clouds and vapours. Who does not see (I am sure the merest child will) that he here wilfully confounds the atmosphere which surrounds the earth, and which we call heaven in physics, with the happy place, whatever it is, which we designate by that name in religion?”

“This is true,” said Tremaine.

“Of a piece with this,” pursued Evelyn, “are his sneers at the sacred story, where, labouring through falsehoods of his own invention, he tells you that the Patriarch Abraham found it convenient to pass off a beautiful wife for a sister, in order that he might make money of her, by disposing of her beauty to the King of Egypt. The whole wit is here lost, because the statement is a lie. Were I to go into all the blasphemies of the *Dictionnaire Philosophique*, and examine their witty dress, which seems so to have dazzled your imagination.....”



“ My dear friend,” interrupted Tremaine, “ I will spare you the trouble ; I have long given up, upon these subjects, even the wit of Voltaire.” Vol. III. pp. 107—110.

We do not know whether there exists any tolerable translation of the admirable ‘ Letters of certain Portuguese Jews to M. de Voltaire,’ written by the Abbé Guinée. If not, it ought to be executed forthwith. With wit superior to that of the sneering infidel, and with knowledge and argument before which the empty cavils of the *Malade de Ferney* are scattered to the winds, the Abbé follows his antagonist through all his blunders and misrepresentations, and, with an urbanity that tempers his severest sarcasms, holds up to public ridicule and shame the exposed and baffled gainsayer.

---

Art. VII. 1. *An Account of the Rise, Progress, and Decline of the Fever lately Epidemical in Ireland, together with Communications from Physicians in the Provinces, and various Official Documents.* By F. Barker, M.D. and J. Cheyne, M.D. F.R.S. Ed. 2 vols. 8vo. London, 1821.

2. *An Historic Sketch of the Causes, Progress, Extent, and Mortality of the Contagious Fever Epidemic in Ireland, during the Years 1817, 1818, and 1819; with numerous Tables, Official Documents, and Private Communications, &c.* By W. Harty, M.B. 1 vol 8vo. Dublin, 1820.

(Concluded from page 269.)

It has been always admitted, that Fever assumes very various modifications under peculiar diversities of circumstances ; and the subdivision of Continued Fever into different genera or species, has presented itself under greatly diversified aspects to medical observers. It must be admitted, that medical writers have commonly erred in multiplying the species of fever ; they have assumed as diagnostic signs of the respective species, circumstances which have had their origin either in local or temporary peculiarities, and which, therefore, have had nothing permanent or uniform in their character. To this cause we must attribute many of the changes which are obvious on comparing the opinions of medical writers on the subject of fever, at periods of time remote from each other. Cullen, who possessed a comprehensive mind, and a sound, perspicuous judgement, conferred an important service on medical science, by arranging, in his Nosology, the numerous species of Fever described by preceding writers, under a very small number of genera. He considered typhus as a distinct genus, possessed of a contagious character, and marked by peculiar

symptoms. In this opinion he has been followed by nearly all subsequent writers. It appears, however, from the testimony of many observers of unquestionable fidelity, who were engaged in superintending public establishments appropriated to the reception of cases of fever, that the phenomena observed during the late epidemic, did not correspond to this arrangement of the disease. It was found, that the cases of fever which could be distinctly referred to the influence of contagion, and those which could on rational evidence be referred to no other exciting causes than the ordinary changes in the state of the atmosphere, were not capable of being distinguished from each other by any certain diagnostic signs. The cases of fever originating from these very different causes, appear to have been absolutely identical; and the examples of disease propagated from them respectively, appear to have presented all the varieties of form which continued fever is ever known to assume. It would appear, therefore, that the remarkable diversities of character under which fever is presented to the notice of medical observers, is to be referred to the influence of those numerous contingent circumstances by which it is known to be constantly modified. Circumstances of this description produce varieties, not distinct genera, or species. The establishment of this principle, as a conclusion drawn from various sources of independent observation, is an important step in our knowledge of febrile diseases assuming the continued form, and tends to simplify an important subdivision of diseases, which has been rendered complicated and obscure by the varying and uncertain results of partial and hasty observation.

Much diversity of opinion has existed concerning the contagious nature of Fever assuming the Continued form; and the public feeling has been unsettled by the recent discussions of this question as it relates to our Quarantine regulations. With that question as it regards the Plague, we have at present no concern. That is a disease unquestionably *sui generis*, and governed by its own peculiar laws. Nor could the determination of that question, whether in the affirmative or otherwise, influence our judgement in the smallest degree, in estimating the evidence which may be brought forward to prove the existence of Contagion as an exciting cause of Continued Fever. On so important a question, the evidence of competent medical observers is invaluable, especially when the sphere of observation, as in the present instance, has been most extensive, and when the evidence has been derived from various sources perfectly independent of each other.

The facts stated in both the works prefixed to the present



article, to prove the dissemination of the Fever by the agency of Contagion, present a body of evidence perfectly conclusive and irresistible. And as it is an object which ought always to be kept in view, to diffuse correct knowledge on subjects in which the public welfare is deeply concerned; we think it will be exceedingly useful to present a part of this evidence to our readers, in the fulness of detail in which it is exhibited by the Author.

‘ In the hospitals of the House of Industry, in Dublin, no clinical clerk or apothecary escaped an attack of Fever. On the 20th of January, 1819, it was reported to Government, that five of the medical attendants of the House of Industry were, at that time, lying ill of the disease. At the Hospital in Cork-street, only one physician, and the apothecary, had an attack of Fever; but then most of the physicians of the Establishment had laboured under that disease on some former occasion previous to the Epidemic. It is mentioned by Dr. O’Brien, in his valuable report of the Sick Poor Institution in Meath-street, that of eight apothecaries who have acted in succession at the Fever Hospital in Cork street, since its first establishment, one only escaped an attack of Fever.

‘ Of the students in attendance on Sir Patrick Dunn’s Hospital, several also sickened. In other cities of Ireland, the medical attendants were great sufferers. In the city of Cork, nine physicians, in attendance either on Dispensaries or Fever Hospitals, were attacked; every medical attendant at the South Fever Asylum in that city suffered. At Limerick, five physicians, chiefly those engaged in attendance at the Fever Hospital or Dispensary, sickened, and the apothecary of that Fever Hospital underwent three attacks. In the town of Clonmel, seven medical gentlemen, five of whom were in attendance on the Hospital, caught the disease; and in the town of Killarney, five. To these we might add many other examples in the smaller towns. Thus, in the neighbourhood of Fermoy and Mallow, six medical attendants were seized with Fever; at Tralee, of nine medical gentlemen who might be considered as peculiarly exposed to infection; in the counties of Sligo and Leitrim, scarcely any of the apothecaries escaped. Nor were these consequences of communication with the sick, in persons of this rank of life, limited to the medical attendants only; several of those persons whose humanity led them to inspect the wards, and who thus braved danger from no motive but benevolence, caught disease. Examples of this kind occurred at Cork, Limerick, and Clonmel. The reader who compares these facts with the previous statements respecting the comparative frequency of Fever in the superior and lower ranks of life, must perceive that the medical and other visitors of the sick were oftener attacked with the disease, than persons in the same condition of life who were not similarly exposed. Many such persons died: as the steward of the House of Industry; the purveyor of the Fever Hospital in Cork-street, who was not exposed until he superintended the distribution of soup among the convalescent patients; and the apo-

thecary at the Meath Hospital, in which establishment, as the crowd of patients is very considerable, the medical attendants were at that time much exposed to infection in the performance of their duty; finally, two of the students at Sir Patrick Dunn's Hospital were cut off. Such examples occurred in Dublin. In other parts of Ireland, these sad examples were not less frequent. Thus, at Cork, three of the physicians in attendance at the Dispensary, and the apothecary, died of Fever. At Limerick, two physicians and a Roman Catholic clergyman, who visited patients in the Square Hospital; at Clonmel, two medical gentlemen, though not engaged in attendance on Fever Hospitals; and in the neighbourhood of Mallow, a physician and an apothecary lost their lives at this time; also, in the town of Moate, a physician, soon after he became a resident in that place, sickened with fever and died, and shortly after his attack, his wife also sickened, and fell a sacrifice to the disease; and thus, a young family, deprived of their parents, was left dependent on public bounty. Many similar instances might be adduced, for the disease was most mortal amongst those persons who were advanced in life, and enjoyed its comforts. These examples prove that poverty and its attendant consequences were not essential to the production of Fever. Persons of inferior stations, though well fed and clothed, who came into contact with the sick in Hospitals, suffered in an extraordinary degree. In the Hospital in Cork-street, in the course of fourteen months, fifteen nurses and servants were attacked with Fever. An example still more striking was afforded at the Hospitals of the House of Industry: in these, one hundred and seventy persons were employed in different offices of attendance on Fever patients; and from this part of the establishment, were recorded one hundred and ninety-eight cases of Fever. In Dr. Crampson's medical report of the department of Steevens's Hospital, it is observed, that, with the exception of Dr. Harvey and himself, all those concerned in attendance on the patients, caught the disease: none of the nurses, none of the porters, barbers, or those employed in handling, washing, or tending on the sick, escaped, and many of them had relapses and recurrences of Fever. Indeed, it may be asserted, that persons engaged in attendance on Fever patients, more especially if their duties brought them into close contact with the sick, rarely escaped the disease in most parts of the country. Thus, at Cork, the nurses and other persons who were in attendance on such patients, very generally sickened. At Waterford, in the course of fourteen months, seventeen of the nurses and servants were attacked, and some of them had two or three relapses. At Limerick, scarcely any of the nurses escaped.

Clerical visitors of the sick were also observed to suffer in a very remarkable degree. As the clergy of the Roman Catholic Church, in the discharge of their religious offices, are peculiarly exposed, it might be expected that the effects of contagion would, amongst them, be strikingly exemplified. Accordingly, considerable numbers of them were carried off by the disease; as, for instance, in the county of Kerry, where ten Roman Catholic clergymen died of fever. If,



from the number of those who died, we estimate the probable number attacked, and compare this with the total number of that class in the county, we can appreciate the influence of contagion in extending fever.' Barker and Cheyne's Report, Vol. II. pp. 138, &c.

Additional evidence might be adduced of the propagation of fever by contagion, from the extent of its diffusion by the bodies of mendicants, who, during this period of urgent distress, were exercising their wretched vocation in every part of the country in prodigious numbers; and by the individuals who were successively removed from particular apartments or dwellings to the fever hospitals. One house in Cathedral lane, supplied fifty cases of fever to the hospitals in twelve months; from another in Patrick's close, thirty were sent in eight months; and from five rooms in Kevin street, nineteen persons were sent to the fever hospitals in six weeks.

Notwithstanding the notorious diversity of opinion that has existed among professional men regarding the contagious nature of Continued or Typhus fever, (for we use the term synonymously,) the question would now appear to be set at rest, by the conclusive evidence which is so fully and circumstantially detailed in the works now before us. The evidence is as conclusive, in our judgement, as that on which the contagious nature of Small Pox, or Scarlatina, or Measles, is admitted to depend. It is, in fact, one of the most important advantages arising incidentally out of the establishment of fever hospitals, that some points in the history of fever, which were admitted before on very partial evidence, have been established during the recent Epidemic, by such an accumulation of proof, as to satisfy the most sceptical understanding. Of these, the confirmation afforded of its contagious character, is not the least important; and as it regards the public welfare, may be considered as the most so.

A morbid poison, therefore, which, like the contagious principle of Small Pox and of Scarlatina, is capable of producing a similar disease in healthy subjects, must, we conceive, be regarded as the most prolific source of the diffusion of fever, whenever it may happen to prevail as an Epidemic. All the ordinary sources of disease from which fever may originate, appear to be trivial and unimportant in their operation, when compared with this. How severe and extensive soever the causes may be which predispose the human constitution to fall into the febrile state, it appears to us, that it is through the intervention of circumstances which give occasion to the formation of a morbid poison, that fever comes to prevail as an Epidemic. We conceive, in fact, that wherever

fever exists in its continued form, the formation of a morbid poison takes place, which, like the poison of small-pox, is capable of exciting fever in an individual previously healthy, provided it is applied under circumstances favourable to its action on the animal economy. These circumstances may be, either a very remarkable degree of predisposition existing in the individual, or, an active state of the morbid poison arising from its concentration in a confined and impure atmosphere. Very frequently, both circumstances concur; and it ought to be borne in mind, that whenever the contagious principle is in a state of much concentration, it will commonly produce its effect, even independently of the co-operation of the usual sources of predisposition. These are facts which ought ever to be present to our minds, in devising the means of prevention. We are indebted to the spirit of philosophic investigation which directed the inquiries of the venerable Dr. Haygarth, who still lives in honourable retirement, for the most valuable information we possess on this important subject; but, in consequence of his not having made an ostentatious display of the services he has rendered to the public, the obligations which we lie under to him, are in danger of being forgotten or overlooked. The principles which were developed by this truly enlightened Physician, in his Letter to the late Dr. Percival, of Manchester, contain nearly the whole of what we know on this interesting subject. To him we owe the determination of the extent to which predisposition commonly exists; the distance to which the poison diffuses itself from the person of the sick under ordinary circumstances; and the supreme importance of ventilation in disarming it of the power of producing fever in those who are exposed to its agency. Neither is the beneficial effect of free ventilation confined to the individuals who are exposed to the atmosphere of the sick room. It was constantly observed by the physicians attached to fever hospitals, that the simple removal of persons ill with fever, from their own close and squalid apartments, to the clean, airy, and well ventilated wards of a fever hospital, would often produce a conspicuous amendment in the course of a single night. In the large and commodious dwellings of the opulent, the hazard arising from contagion is greatly diminished, from the facility and certainty with which free ventilation can be maintained; but, in the habitations of the poor, it is commonly difficult, and in some cases nearly impracticable; and it requires, therefore, the most watchful attention from medical practitioners, that the advantages of this most salutary practice may be obtained in their fullest influence by that portion of society to which,



from the very limited nature of their domestic accommodation, it is most indispensibly needful. The instances are exceedingly rare, in which the disease is communicated to a second individual, where the importance of free ventilation is understood and practised, while, in close and crowded dwellings where this practice is neglected or disregarded, the danger is such, that no confident expectation of escaping infection ought ever to be held out or encouraged.

These volumes contain numerous and ample documents relative to the proceedings adopted by the official authorities, as well as by private associations of benevolent individuals, who, under the impulse of the best feelings of our nature, directed their exertions with zealous and unwearied assiduity, to diminish the sum of human suffering during this appalling visitation. They will be referred to on future occasions of similar calamity, as the means of enlightening the public mind as to the most prompt and efficient mode of limiting the extent of the evil, by controlling the diffusion of those agencies by which Epidemic Fever is preceded and accompanied. Certainly they are not all under the influence of human control; but many of them are; and, to every enlightened mind, to every Christian, and to every philanthropist, it is a legitimate ground of exultation, to feel that the progress of science enables us to contemplate an evil of such stupendous magnitude, with that calmness and confidence which nothing but true knowledge can inspire. It affords a fine illustration of the axiom of Lord Bacon, that 'knowledge is power'—when the human mind can meet occurrences of this kind with tranquillity of feeling, arising from confidence in those resources which the light of science has supplied, and which observation and experience have taught us to appreciate and to apply. In comparing the past with the present, it is delightful to contemplate the very remarkable change which less than the lapse of half a century has produced with relation to the prevalence of Epidemic Fevers. They are less frequent in their recurrence, and less destructive than they formerly were. The formation of Fever Hospitals has disarmed them of half their danger, and the establishment of more judicious means of treatment, has greatly diminished the degree of mortality to which they gave occasion. Although, therefore, the most sanguine estimate of the future improvement in the condition of the human species, holds out no rational expectation that similar periods of suffering and calamity may not recur, yet, we are permitted by what we now experience to anticipate, that no occurrence of this nature can ever occasion such devastations, as have been witnessed by former generations; and that in

the physical, not less than in the political and moral condition of man, a brighter period is approaching, than has ever beamed on the human race.

---

Art. VIII. *Considerations addressed to the Eclectic Reviewer, in Defence of those who maintain that Baptism should precede Communion.* By Joseph Kinghorn. 8vo. Norwich. 1825.

(Concluded from page 446.)

ONE of the most remarkable features in Mr. Kinghorn's defence of the practice of strict communion is, his perpetual appeal to the authority of pædobaptist writers. There may be some little controversial dexterity displayed in his use of the *argumentum ad hominem*; but when the matter comes to be sifted, his cause will not appear to have gained much by his citations. The following sentences are prefixed to the title-pages of his 'Defence in answer to Hall,' and the pamphlet before us.

"Among all the absurdities that ever were held, none ever maintained *that*; that any person should partake of the communion before he was baptized." Wall.—History of Infant Baptism.

"What man dare go in a way which hath neither precept nor example to warrant it, from a way that hath the full current of both? Yet, they that will admit members into the visible church without baptism, do so." Richard Baxter.

No one will suppose that the authority of either the learned Episcopalian, or the venerable Nonconformist, has the smallest weight with Mr. Kinghorn, on the subject of Baptism. Their views of the ordinance are altogether opposed to his own. He would deny their premises, while he seeks to avail himself of the conclusion they drew from them. As he has not deemed it necessary to state in what part of Dr. Wall's History, the first of these passages occurs, we are unable, without losing more time than we have to spare, to verify the citation, and examine the context. We readily admit, however, that a host of learned Episcopalian authorities might be cited to shew the absurdity of admitting any unbaptized person to partake of the Lord's Supper. 'The grace which we have by the holy Eucharist,' says Hooker, 'doth not begin, but continue life. No man, therefore, receiveth this sacrament before Baptism, because no dead thing is capable of nourishment: that which groweth, must of necessity first live. And it may be that the grace of Baptism would serve to eternal life, were it not that the state of our spiritual being is daily so much hin-



'dered and impaired after Baptism.\* Now, if outward Baptism be, as this 'judicious' Apologist for the Church of England maintains, 'a necessary outward mean to our regeneration,' 'the instrument or mean whereby we receive grace,' 'the door of our actual entrance into God's house, the first apparent beginning of life,' so that, 'according to the manifest ordinary course of Divine dispensations, we are not new-born, but by that Baptism which both declareth and maketh us Christians,' and the Church which withholdeth the ordinance from infants, incurs the 'guiltiness of blood,' and, 'as much as in her lieth, wilfully casteth away their souls;'—if it be in Baptism that we are made members of Christ, children of God, and heirs of the kingdom of heaven; who does not see that the Reverend Messrs. Wall and Kinghorn are right? What could be a greater absurdity, than that persons unregenerated, unchristianised by Baptism, dead, graceless souls, should partake of the Lord's Supper? The Church of England *consistently* excludes such persons, together with the excommunicated and felons *de se*, from the rites of sepulture.

Richard Baxter assuredly held no such Popish views of Baptism. On the contrary, in his Christian Directory, he only contends, that unbaptized persons '*ordinarily* are not to be admitted to the rights and communion of the visible church, 'because we must know *Christ's sheep by his own mark.*' But is Mr. Kinghorn prepared to adopt either this limitation or the reasoning? Will he say that his pædobaptist brethren want the distinguishing mark of Christianity, so that he cannot know them to be Christ's? That Baptism is that mark? One of the champions of strict communion in John Bunyan's time, did not go quite so far as this, when he styled Baptism Christ's livery, by which his servants might be known. 'What,' replies that admirable man: 'known by water-baptism to be one that hath put on Christ, as a gentleman's man is known to be his master's servant, by the gay garment his master gave him? Away, fond man, you do quite forget the text: *BY THIS shall all men know that you are my disciples, if you love one another.*'

Baxter, it will have been seen, is extremely guarded, and hesitates to deny that cases might occur in which unbaptized persons should be admitted to communion. He admits that they have a remote and incomplete *jus ad rem*, though no *jus in re*. In fact, though, at that time of day, the terms of Christian communion were far from being clearly defined or

---

\* Excel. Pol. B. v. § 67.

understood, he shrinks from the conclusion that Mr. Kinghorn so fondly cherishes. Nay more, he is careful to explain to what sort of persons he refers as ordinarily inadmissible. 'As those that are married, but not by legal celebration, and as those that in cases of necessity are ministers without ordination, so are such Christians as Constantine and many of old, without baptism.\*' Constantine, to say nothing of his very equivocal character in other respects, purposely deferred his baptism, under the idea that whenever he submitted to this regenerating process, it would absolve him from all his previous sins. Such Christians, and many of old like him, we, who are not advocates for strict communion, but merely for Christian discipline, should assuredly judge to be ordinarily unfit to be admitted to the rights and communion of the visible church. We are indebted to Mr. Kinghorn for pointing out more than one proof of Baxter's catholicism. Although, in his 'Plain Scripture Proof of Infant's Church Membership,' he represents the Anabaptists as playing the Devil's part, acquitting them, however, of malicious intention, still, in his Directory, to the question, 'May Anabaptists, that have no other error, be permitted in church communion?' he replies: 'Yes, and be tolerated in their own practice also.†' 'This,' remarks Mr. Kinghorn, 'seems the full stretch of charity then.' We know not how charity could stretch much further. It has assuredly shrunk since then, in certain communities. With the views he held of the sentiments of his opponents, (and his language shows that he did not consider them as less erroneous, or their error as less serious, than the opinions of paedobaptists are deemed by Mr. Kinghorn,) what more could Baxter have conceded, than that they ought still to be recognised as brethren, and allowed the utmost liberty of conscience?

With regard to Mr. Kinghorn's other paedobaptist authorities, so far from proving, as he imagines, that their opinion 'is, in its principle, the same with that which is embraced by the strict Baptists,' they prove just the reverse; that, if there was any coincidence of practice, there was none of principle, since they attributed to Baptism a character and an efficacy which no Baptist can ascribe to the rite, considering it as analogous to circumcision, and arguing on that hypothesis. That Baptism is an initiatory rite, all persons must admit. That the conscientious and so far involuntary omission

\* See the passage cited in Mr. Kinghorn's 'Baptism a Term of Communion,' p. 157.

† Ibid. p. 72.



of that rite excludes from church-membership, or disqualifies for participation of the Lord's Supper, is neither maintained by Mr. Kinghorn's authorities in words, nor does it follow as a necessary consequence from their positions. If any pædobaptists have maintained such an opinion, it has been as a deduction from premises which Mr. Kinghorn would deem erroneous, —from what he would regard as mistaken views of the ordinance itself; or otherwise from connecting perversity and moral delinquency with the wilful neglect of the rite.

But, if neither Mr. Kinghorn's episcopalian nor his dissenting authorities will bear him out in the practice of strict communion on his principles, since their reasons are not his reasons, and he is only building upon their errors, we suspect that he would be as little inclined to rest the defence of strict communion on the reasons which some of his own brethren have assigned for the practice. We have seen that Richard Baxter compares unbaptized church-members to unordained preachers, and married persons whose marriage has not been legally celebrated. The latter comparison is carried much further by a writer named Danvers, one of those who assailed the excellent John Bunyan with a coarseness and malignity which Mr. Kinghorn seems not to be aware that any strict-communicant had ever manifested. 'By that public declaration of consent,' (the baptismal vow and covenant,) says this Writer, 'is the marriage and solemn contract made betwixt Christ and a believer in baptism. And if it be preposterous and wicked for a man and woman to cohabit together and to enjoy the privileges of a married estate, without the passing of that legal solemnity; so, it is no less disorderly upon a spiritual account, for any to claim the privileges of a church, or be admitted to the same, till the passing of this solemnity to them!' These words, remarks good John Bunyan, 'are very black.' But he cites some still blacker, for these primitive and more consistent defenders of strict communion argued, that, as pædobaptists were not fitly qualified for church communion, so, their communion *among themselves* was unlawful and therefore unwarrantable: 'they are joined to idols, and ought not to be shewed the pattern of the house of God, until they be ashamed of their sprinkling in their infancy, and accept of and receive baptism.' Again, they argued, that as 'no uncircumcised person was to eat the passover,' so, the sign of baptism was not less required now, and for 'the like reason.' And one of them intimates, that 'a transgression against a positive precept respecting instituted worship, hath been punished with the utmost severity that God hath executed against men, on record, on this side hell.' It is

not quite clear, whether this charitable denunciation is levelled at pædobaptists or at those who admit them to communion. In precisely the same spirit, M'Lean asks: 'Was it not the transgression of a *positive* law which introduced sin and death into the world?' He too maintains, that Baptism is *essentially necessary* to the visible communion of saints,\* and he broadly intimates that the same law of exclusion applies to the incestuous person and the pædobaptist sinner\*. Now, we have too high an opinion of Mr. Kinghorn to suppose, that he would either adopt such reasons as these, or justify the spirit and language of such advocates. But these are the genuine and original grounds of strict communion, and the practice can be consistently maintained on no other.

Our object in these citations has been, not merely to expose the fallacy of the appeal made to Episcopalian and other authorities, but to shew that the principle on which all communities have proceeded in enforcing their terms of communion, has been, that a spiritual incapacity or moral disqualification attached to those who were thereby excluded. Those whom the Church of Rome excludes from communion, she excludes from salvation also. Those whom the Church of England excludes, she excludes as unregenerate, and abandons, to use the words of Bishop Mant and others, 'to the uncovenanted mercies of God.' Those whom the strict-communion Baptists of other days excluded, they excluded as unfit for the communion of saints, not visible Christians, uncircumcised, idolatrous, transgressors of a positive precept, not legally married to Christ, not wearing his livery. All this sounds very intolerant, and yet, admitting only that these terms were properly applied, the common principle of exclusion is right. The Church of England does right to exclude the unregenerate, if she can; and the strict Baptist church does right to exclude all idolatrous or un-christian persons. Here is plainly a Scripture principle. The error lies simply in the misapplication of those terms to persons who are regenerate and are joined to Christ. If a Baptist church excludes a pædobaptist in the character of a moral delinquent, it acts consistently, for no bad man ought to be recognised as a Christian brother. Mr. Kinghorn's principle is the greatest innovation as well as the greatest inconsistency imaginable: he pleads for the privilege of excluding the vast majority of the pious and the regenerate from his communion, acknowledging them to be such, and bows them out of the church, with the softest words and most compli-

---

\* Works, Vol. III. pp. 349, 50, 55.



mentary assurances : they have not a ticket, and he has not the honour to know them. And thus he would administer the awful penalty of excommunication with the grace of a Chesterfield.

What, let us be permitted to ask, has been in every age the professed design of all Christian communion, widely as that design has been departed from? To separate between believers and unbelievers, saints and the ungodly, the Church and the world. That this is the theory even of the Established Church, no one can doubt who attends to the provisions of her rubrics, and the total structure of her ritual. Still less can it be doubtful that this was the grand desideratum which it was one primary object of separate assemblies to realize. For this purpose, all the cautious discipline of Nonconformist churches was adopted,—their articles, confessions, covenants, letters of recommendation, &c. ;—unnecessarily minute or objectionably rigid as these might be, their design was, to ascertain the genuine piety of the candidate, and to secure from taint the purity of the society,—to keep out, in short, heretics and worldlings. This ancient land-mark, the principle of strict communion would supersede, and lay down a new boundary, that intersects the Church itself. It has built up a new wall of separation for the express purpose of excluding, together with heretics and wicked persons, the glorious company of ‘unbaptized’ martyrs, confessors, reformers, and saints of every age, under the nice distinction of being ‘not unworthy, but *only unqualified*.’ Like the old terms Jew and Gentile, this new classification into the baptized and unbaptized, levels every moral distinction before a ceremonial qualification, and teaches its abettors to confound, under the opprobrious designation of unbaptized persons, the saint and the sinner, the confessor and the heretic, the holy and the reprobate. Precisely the same language is applied to the pædobaptist as to the wilful despiser of the authority of God ; and to admit Baxter, or Watts, or Doddridge to the Lord’s table, would have been to be ‘partaker of their sin.’ What, then, is the object of strict-communion Baptist churches? Mr. Kinghorn informs us : ‘They consider themselves as having the honour of holding up to notice one neglected truth.’ Was such the object of the association of the primitive Christians? Did our forefathers separate from the Establishment for such a Quixotic purpose? ‘What,’ indignantly exclaims Mr. Hall, ‘is the consequence that must be expected from teaching an illiterate assembly, that the principal design of their union is to extend the practice of a particular ceremony?’ Mr. Kinghorn denies, in reply, that his words support the inference. ‘If

'we are not,' he says, 'to state our sentiments without being exposed to such a charge as this, the next step will be that we must not state our opinions at all.' Far be it from us to hinder Mr. Kinghorn from stating his opinions; but he must submit to have their natural consequences pointed out. That he did not mean to affirm all that his words imply, we willingly believe; but this does not invalidate Mr. Hall's charge. And we must still think, that both his words and the whole tenor of his reasoning imply, that strict-communion churches have for their distinguishing object, the maintenance of a high spiritual prerogative,—not the exemplification of the Christian character, but the assertion of a particular tenet,—not the fellowship of saints, but the propagation of Baptism,—not a separation from the ungodly, but a separation from the unbaptized. Yet, this honour, for which Mr. Kinghorn would sacrifice the peace of the Church, has, like other honours, its draw-backs and inconveniences. When Mr. Hall calls upon his opponent to reflect on the enormous impropriety of investing—we will not repeat the offensive words, but say,—Abraham Booth or Dr. Gill 'with the prerogative of repelling from his communion a Howe, a Leighton, or a Brainerd, whom the Lord of Glory will welcome to his presence,'—he endeavours to evade the biting conclusion thus:

'Are they not to venture an opinion, or to act on their convictions in the presence or in opposition to the wishes of Howe, Leighton, and Brainerd? But even *these men*, with all their excellencies, *whatever they were*, would not have given the objects of Mr. Hall's scorn any trouble; for we know of no evidence that any of them adopted *his* sentiments, or ever thought either of receiving persons whom they declared not baptized, or of soliciting communion with any who would tell them their own baptism was a nullity.'

These '*men*,' these unbaptized men, these uncircumcised ones, might not have wished to give trouble to any Baptist society, especially to any that should have insulted them; but yet, they were meek, humble men, and, had they found themselves in circumstances which left them no alternative but either neglecting the celebration of the Lord's Supper, or soliciting communion with a church who would tell them their baptism was a nullity, we think we can answer for either the Apostolic Brainerd or the heavenly-minded Howe, that he might have done it. Nay, as nothing is more probable than that Howe or Brainerd might have been preaching to this very Baptist community, they might very innocently and naturally give 'the Baptist teacher' the opportunity of exercising his prerogative of holding up to notice one neglected truth, by repelling the



preacher from communion,—‘not as unworthy, but simply disqualified.’ Mr. Kinghorn knows that such cases have again and again occurred, when the disqualified preacher has, during the celebration of the Lord’s Supper, been obliged to take his station in the gallery. Why then does he disingenuously evade Mr. Hall’s appeal? What does it matter, as regards the propriety or correctness of the principle, whether such men as Howe or Leighton would have applied for communion or not? Is he ashamed of the consequences of his own positions, that he shrinks from meeting them? ‘The strict communion-ist,’ says one of kindred spirit to Brainerd, the estimable Mr. Ward of Serampore, ‘if he and another Baptist, and Doddridge, lived together in a country where there were no churches of Christ, ought, on his own principles, to shut out Doddridge from communion, though he could commemorate the Lord’s death no where else, and though Doddridge lived in a state of the highest communion with God, while these two Baptists, perhaps, were almost too loose to be retained in a Christian church.\* This is Mr. Kinghorn’s principle; and he may indeed esteem himself happy that he is not called to act upon it, and may bless himself that he has no applications from such troublesome quarters; but still, this is the glorious prerogative for which he contends, the right of repelling the holiest and best of men from communion,—as *‘unqualified.’*

We have known some amiable and pious individuals of Mr. Kinghorn’s way of thinking, who have groaned under this revolting consequence of their unhappy prejudice; but they fancy they have no option in the business. There is a rule which they find in some part of ‘the Gospel according to Leviticus,’ which they take to be peremptory and absolute, that they must not join with a pædobaptist in commemorating the death of their Saviour. They secretly wish that the law were otherwise, or, as they will sometimes say, that they could see the matter of duty in a different light. Were they to follow the impulse of their kindest, holiest feelings, it would lead them to welcome to communion the men whom they repel. But a stern, positive mandate interposes to repress those feelings. Yet, if it is without a murmur, it is not without a pang, that they yield obedience to that imaginary law which divides what Christ has joined, and tears asunder the members of his mystical body. They may think it impious to speculate on the

---

\* Stennett’s Memoirs of Ward, p. 191.

Reasons of the prohibition. It is their duty, they think, like Abraham, to seize the knife, and sacrifice their noblest sentiments by an act of implicit obedience. We honour their conscientiousness. But to such individuals we would say, Be sure that what you are obeying is a voice from Heaven. If the error be great, of acting, on the pretended guidance of the Spirit, in opposition to the word of God, there is also a danger of acting, on the supposed authority of Scripture, in opposition to the dictates of the Spirit. Can, then, that be a law of Christ, against which the best feelings of the heart rebel in the very act of obedience? Is there any thing like such a law in the whole code of Christian precept? What, with such saints of God must I not even eat at his Table? What can be in more direct contradiction to the Apostolic reasoning? "Forasmuch, then, as God gave them the like gift as he did unto us who believed on the Lord Jesus Christ, what was I that I could withstand God?"

But says Mr. Kinghorn, 'If we ask for no more than that men come to Christ's terms, are *his* terms liable to this charge?' Assuredly not. Those who come not to Christ's terms, are not received by Christ; and if he rejects all pædobaptists, doubtless his ministers may. This is precisely what Mr. Hall maintains, that the terms of communion ought to correspond to those of salvation. But when Christ has evidently received an individual, and stamped the seal of the Spirit upon his character, we apprehend that that person must have come to Christ's terms,—to the terms of communion with Christ. Mr. Kinghorn asks for much more than this; but they are *his* terms, not his Master's. That "God hath received" the individual, forms no reason, in his view, that the Church should. 'When Christ made known his terms to his disciples,' he says, 'baptism was one: let it be shewn that this part of his appointment is abrogated.' This is specious enough, and has imposed upon many simple people. But what can be more unfair than the attempt to confound the abrogation of baptism as an institute, with the abrogation of baptism as a term of communion with Christ? When Christ required baptism as a term of receiving the Holy Spirit, well might the Church require it. When it was a term of salvation, that every one who believed should also be baptized, it was also a legitimate term of communion. But, as a condition of salvation, if it has not been formerly abrogated, it has undergone that silent repeal which has resulted from its being no longer the inseparable concomitant of true faith. It is no longer, even in the view of the strict-communionist, an indispensable mark or a necessary evidence of piety. What Christ



requires of all his followers is, obedience, nor does he receive those who refuse to obey him. If the unbaptized are still to be ranked among the disobedient whom Christ rejects, then Mr. Kinghorn's reasoning is good. If not, it is quite evident that, since the time at which Baptism was appointed, some change in the state of Christ's household has taken place, and that a want of light does not nullify the obedience of those who are thought to mistake the letter of one particular mandate. If *he* receives the unbaptized, Baptism, considered as a term of admission to his family, is so far abrogated. If he bestows equally his Divine favours on the baptized and the unbaptized, it is manifest that *his* terms are complied with. Were a pædobaptist to submit to immersion, he would perform no acceptable act, for it would not be, in him, an act of obedience or a reasonable service. As Bunyan judiciously argues, 'If it is not a person's light that giveth being to a precept, it is his light and faith respecting it, that can alone make him perform it acceptably.' The strict-communionist requires of him terms that it is morally impossible he should comply with, demanding a change of opinion as a test of allegiance; a change of opinion not in the slightest degree involving his religious character; and he endeavours to attach this arbitrary and intolerant requisition as a rider, if we may be allowed the expression, to a law of Christ. But when he says that he asks for no more than that men come to Christ's terms, he says what is manifestly untrue. They are terms of his own making; terms for which Scripture affords not the shadow of support. That there is no direction in the word of God that the unbaptized should not partake of the Lord's Supper, Mr. Kinghorn is obliged to concede; and his only reply is the dogmatic assertion, 'None were necessary: our rule is the direction that is given.' But the direction that is given, is, to *receive those whom Christ has received*, and his palpable violation of this rule rests wholly on the assumption that the unbaptized are excepted. The exception is wholly a gratuitous one, a human exception attached to a Divine rule, and requiring Inspiration to make it valid or binding. This is indeed assuming something beyond a dispensing power; for, as good John Bunyan says, it is 'to be wise above what is written, contrary to God's word and our own principles.' Mr. Kinghorn asks: 'When that term which Christ devised, became a term which *we* devised?' We will tell him. As soon as it ceased to be a term of spiritual communion with Christ,—as soon as the exacting of it became inconsistent with Christ's own rule, to receive those whom he has received, and fell under the condemnation attached to dividing the body of Christ, and 'withstanding God.'

This is the sum of the argument. Mr. Kinghorn asks, whether, 'on cool, deliberate reflection, the Eclectic Reviewer thinks the *cases* are the same,'—the case of the primitive Christians to whom the rule was first given, and the case of the Baptists. We will answer by another question: Does he suppose that general rules are limited to specific cases; or that an inspired direction was given without regard to the future circumstances of the Church, which, it was foreseen, would occur? Does the validity of the reason, 'God hath received him,' rest on the circumstances of the case? 'God hath received him, Christ hath received him,' says Bunyan; 'therefore do you receive him. There is more solidity in this argument than if all the churches of God had received him. This receiving then, because it is set an example to the Church, is such as must needs be visible to them, and is best described by that word which discovereth the visible saint. Whoso, therefore, you can by the word judge (to be) a visible saint, one that walketh with God, you may judge by the self-same word that God hath received him. Now him that God receiveth and holdeth communion with, him you should receive and hold communion with. Will any say, we cannot believe that God hath received any but such as are baptized? I will not suppose a brother so stupified, and therefore to that I will not answer. "*Receive him to the glory of God.*" This is put in on purpose to shew what dishonour they bring to God, who despise to have communion with them who yet, they know, have communion with God.'

Again, under his tenth reason, Bunyan adds: 'Bear with one word further. What greater contempt can be thrown upon the saints, than for their brethren to cast them off or debar them from Church-communion? Think you not that the world may have ground to say, Some great iniquity lies hid in the skirts of your brethren, when in truth the transgression is yet your own? But I say, what can the Church do more to the sinners or openly profane? Civil commerce you will have with the worst, and what more have you with these? Perhaps you will say, we can preach and pray with these, and hold them Christians, saints, and godly. Well; but let me ask you one word further: Do you believe that, of very conscience, they cannot consent, as you, to that of water-baptism, and that, if they had light therein, they would as willingly do it as you? Why then, as I have shewed you, our refusal to hold communion with them is without a ground from the word of God. But can you commit your soul to their ministry, and join with them in prayer, and yet not count them meet for other Gospel privileges? I would know



‘ by what Scripture you do it. Perhaps you will say, I com-  
‘ mit not my soul to their ministry, only hear them occasionally  
‘ for trial. If this be all the respect thou hast for them and  
‘ their ministry, thou mayst have as much for the worst man  
‘ living. But, if thou canst hear them as God’s ministers, and  
‘ sit under their ministry as God’s ordinance ; then, shew me  
‘ where God hath such a Gospel ministry, as that the persons  
‘ ministering may not, though desiring, be admitted with you to  
‘ the closest communion of saints. Where do you find this piece-  
‘ meal communion with men that profess faith and holiness as  
‘ you, and separation from the world ?

‘ If you object that my principles lead me to have commu-  
‘ nion with all, I answer, With all as afore described, if they  
‘ will have communion with me. *Object.* Then you may have  
‘ communion with the members of antichrist. *Answ.* If there  
‘ be a visible saint yet remaining in that church, let him come  
‘ to us, and we will have communion with him.’

His fifth reason for his practice, this admirable man states  
to be, ‘ Because a failure in such a circumstance as water,  
‘ doth not unchristian us. This must needs be granted, for  
‘ that thousands of thousands that could not consent thereto  
‘ as we have, more gloriously than we are like to do, acquit-  
‘ ted themselves and their Christianity before men, and are  
‘ now with the innumerable company of angels and the spirits  
‘ of just men made perfect. What is said of eating or the  
‘ contrary, may, as to this, be said of water-baptism : Neither,  
‘ if I be baptised, am I the better, neither, if I be not, am I  
‘ the worse ;—not the better before God, not the worse before  
‘ men ; still meaning, as Paul doth, provided I walk accord-  
‘ ing to my light with God. Otherwise it is false ; for if a  
‘ man that seeth it to be his duty, shall despisingly neglect it,  
‘ or if he that hath no faith therein shall foolishly take it up,  
‘ both these are for this the worse, being convicted in them-  
‘ selves for transgressors. He, therefore, that doth it accord-  
‘ ing to his light, doth well ; and he that doth it not, or dares  
‘ not do it, for want of light, doth not ill ; for he approveth  
‘ his heart to be sincere with God ; he dares not do any thing  
‘ but by light in the word. If, therefore, he be not by grace  
‘ a partaker of light in that circumstance which thou profess-  
‘ est, yet, he is a partaker of that liberty and mercy by which  
‘ thou standest. He hath liberty to call God father, as thou,  
‘ and to believe he shall be saved by Jesus ; his faith, as thine,  
‘ has purified his heart ; he is tender of the glory of God as  
‘ thou art, and can claim by grace an interest in heaven,  
‘ which thou must not do because of water. Ye are both  
‘ then Christians before God and men without it. He that

‘can, let him preach to himself by that: he that cannot, let him preach to himself by the promises. But yet, let us rejoice in God together; let us exalt his name together.’.....  
 ‘The best of baptisms he hath: he is baptized by that one spirit. He hath the heart of water-baptism; he wanteth only the outward shew, which, if he had it, would not prove him a truly visible saint; it would not tell me he had grace in his heart. It is no characteristical note to another, of my sonship with God. Indeed, it is a sign to the person baptized, and a help to his own faith; he should know by that circumstance that he hath received remission of sins, if his faith be as true as his being baptized is felt by him. But if, for want of light, he partake not of that sign, his faith can see it in other things, exceeding great and precious promises. Yea, as I have hinted already, if he appear not a brother before, he appeareth not a brother by that. And those that shall content themselves to make that the note of visible church-membership, I doubt, make things not much better, the note of their sonship with God.’\*

These were the clear, solid, Scriptural sentiments which drew down upon the head of Bunyan, the coarse and splenetic reviling of the strict-unionists of that day. These are what Mr. Kinghorn calls ‘practically undermining the authority of Baptism.’ We have said that the spirit of the cause is, in the many, both an intolerant and a malignant spirit, and that the Baptist churches that have dared to act on the principle of Christian communion, have been in particular the objects of this malignity. ‘This,’ replies Mr. Kinghorn, ‘is an accusation I never heard before, and it is of so serious a nature, that it requires better evidence than the mere opinion of the Eclectic Reviewer.’ He shall have it.

‘Be intreated to believe me,’ courteous reader,’ says Bunyan, ‘I had not set pen to paper about this controversy, had we been let alone at quiet in our Christian communion. But, being assaulted for more than sixteen years, wherein the brethren of the baptized way (as they had their opportunity) have sought to break us in pieces, merely because we are not in their way all baptized first; I could not, I durst not forbear to do a little, if it might be, to settle the brethren, and to arm them against the attempts which also of late they begin to revive upon us. That I deny the ordinance of baptism, or that I have placed one piece of an argument against it,

---

\* Bunyan’s Works, vol. i. pp. 68—73.



‘ (though they feign it,) is quite without colour of truth. All I  
‘ say is, that the Church of Christ hath not warrant to keep  
‘ out of its communion, the Christian that is discovered to be a  
‘ visible saint by the word, the Christian that walketh accord-  
‘ ing to his light with God. I will not make reflections upon  
‘ those unhandsome brands that my brethren have laid upon  
‘ me for this, as, that I am a *machivilian*, a *man devilish*, *proud*,  
‘ *insolent*, *presumptuous*, and the like; neither will I say, as  
‘ they, “ the Lord rebuke thee; ” words fitter to be spoke to  
‘ the devil than a brother. What Mr. Kiffin hath done in the  
‘ matter I forgive, and love him never the worse, but must  
‘ stand by my principles, because they are peaceable, godly,  
‘ profitable, and such as tend to the edification of my brother,  
‘ and, as I believe, will be justified in the day of judgement.’

It is indeed, not a little amusing to find the Paul’s and  
Danvers’s and Denn’s of those times, telling the Author of the  
Pilgrim’s Progress, the man of the greatest genius that the  
English Baptists have the honour of ranking in their number,  
that he would not have meddled with the controversy at all,  
had he found ‘ any of *parts* that would divert themselves to  
‘ take notice of’ him. These illustrious persons stigmatise  
honest John as ‘ a person of *that* rank that need not to be  
‘ heeded or attended to.’ ‘ Why is my rank so mean,’ he re-  
plies, ‘ that the most gracious and godly among you may not  
‘ duly and soberly consider of what I have said? Was it not  
‘ the art of the false apostles of old to say thus,—to bespatter  
‘ a man that his doctrine might be disregarded? *Is not this*  
‘ *the carpenter’s son?* and, *His bodily presence is weak and con-*  
‘ *temptible*, did not use to be in the mouths of the saints.’ Some  
of these worthy strict-communionists, we find, compared him to  
‘ the devil, others to a bedlam, others to a sot and the like, for’  
his ‘ seeking peace and truth among the godly.’ Two of  
them, however, it seems, gave pretty good evidence that  
strict communion and strict moral conduct are not always  
united; ‘ the one’ (Mr. Lamb) ‘ having given his profession the  
‘ lie, and for the other, perhaps they that know his life will  
‘ see little of conscience in the whole of his religion.’ ‘ This  
‘ I thank God for,’ adds Bunyan in conclusion, ‘ that some of  
‘ the brethren of this way are of late more moderate thanfor-  
‘ merly, and that those that retain their former sourness still,  
‘ are left by their brethren to the vinegar of their own spirits;  
‘ their brethren ingenuously confessing, that, could these of  
‘ their company bear it, they have liberty in their own souls to  
‘ communicate with saints as saints, though they differ about  
‘ water-baptism. Well, God banish bitterness out of the

churches, and pardon them that are the maintainers of schisms and divisions among the godly !

Such was the spirit of the strict-communion Baptists of other days towards a Baptist brother, the most eminent in their denomination. We can assure Mr. Kinghorn that we never meant to insinuate that *he* is actuated by a similar spirit ; but does he persuade himself that this spirit is extinct ? Has it never occurred to him to hear the most eminent man among the Baptists of the present day spoken of in a tone of depreciation and with a feeling of bitterness by the strict-communionist ? Did Robert Robinson meet with nothing like intolerance and malignity on the part of his brethren ? We could adduce other instances, both among the living and the dead, of Baptist ministers who have suffered much from the unkindness and intolerance of their strict-communion brethren ; but we have no wish to revive the painful remembrance of forgotten altercations, and have, we trust, said enough to shew that the Eclectic Reviewer did not express a hypothetical opinion. If to depreciate the character, to impeach the sincerity, to asperse the motives, to affront the person of a Baptist minister, because he does not conform to their narrow, antichristian policy, does not savour both of intolerance and of malignity, we have yet to learn the meaning of those words. If it does, we can assure Mr. Kinghorn, that this spirit is at work still.

We have neither room nor inclination to enter into all the ramifications of the argument by which the advocates of strict communion seek to give plausibility to their favourite doctrine. In Bunyan's masterly treatise, they are all examined and refuted with his characteristic clearness and point ; but his works unfortunately are costly and scarce, and there has always been found a bar in the way of reprinting them. When Mr. Kinghorn says, that no attempt has been made to shew that Baptism was not intended to be a visible evidence of connexion with the Christian Church, he mistakes the matter. We recollect scarcely a single position that he has advanced, to which Bunyan will not furnish an answer. In his ' Differences about Water Baptism no Bar to Communion,' he examines *seriatim* the ' fourteen arguments' of his opponents. The foremost place is given to that which is founded on our Lord's Commission, Matt. xxviii. 19, 20,—a commission to extend the promulgation of the Gospel to the Gentile world, which has been strangely degraded and tortured into a mere by-law for regulating a point of order in the Church, the whole spirit of the passage being refined away by the process. Thus we find M'Lean insisting on the order of the words as a demonstration that Baptism is an indispensable pre-requisite to communion,



although, on his reasoning, it must be a pre-requisite to public worship and every part of moral obedience. For thus sagaciously he argues :

‘ The Supreme Lawgiver has expressly enjoined—first, to make disciples—then, immediately to baptize the disciples—lastly to teach the baptized disciples to observe, keep, or obey his laws or institutions. It must be admitted, that church-fellowship and the Lord’s Supper fall under the last head ; and if so, then, according to the order of the commission, men can no more be admitted to church-fellowship or the Lord’s Supper before baptism, than they can be admitted to baptism before they are made disciples.’

But unfortunately, there is nothing about admitting to church fellowship in the passage, and the substitution of those words in the place of *teaching them to observe*, savours more of legerdemain than of logic. Mr. M’Lean’s argument is, that the order of the words shews, that persons must be baptized before they are taught to observe what Christ has commanded. Then it is wrong, it seems, to teach the unbaptized to obey the commands of Christ. What must it be, to sanction unbaptized teachers ? But *some* things must be taught to the unbaptized, in order to make them disciples at all ; and a person who had not been taught to observe, or who had not observed, some of the ‘ all things ’ which are commanded, would not be thought a proper subject for Christian baptism. By what means are we to gather from the order of the words, how much or how little it is allowable to teach the unbaptized to observe. May he be taught to observe the positive ordinance of Christian worship ? We doubt much whether the Apostles ever inculcated that ordinance on the unbaptized, or taught it as a duty detached from the observance of the Supper. There is every reason to believe, that the Supper constantly formed a part of their religious observances on the Sabbath ; and that any were admitted to join with them in other parts of Christian worship, who were excluded from this, is a position wholly gratuitous. Those who will not allow that any departure, in circumstantial, from the primitive practice, is both necessitated and warranted by the alterations in the circumstances of society, will have to tread back their steps further than they may be aware of. But, waiving this point, we repeat the inquiry, what do ‘ the all things ’ consist of which are to be taught exclusively to the baptized ? As far as we can understand the expositors referred to, the ‘ all things ’ is a figure of speech, meaning *one thing*, for the unbaptized may be taught to observe all things but one. This one thing is the Lord’s Supper ; and when we ask for the proof of this exception, we are told, that it ‘ falls under the head ’ of the—all things. Exquisite demonstration !

‘ Behold, therefore, gentle reader,’ says Bunyan in disposing of this palmary argument of his strict-communion brethren, ‘ the ground on which these brethren lay the stress of their separation from their fellows, is nothing else but “ a supposition,” without warrant, skrewed out of this blessed word of God. ‘ Strongly supposed !’ But may it not be as strongly supposed, that the presence and blessing of the Lord Jesus with his ministers is laid upon the same ground also ? For thus he concludes the text, “ And lo ! I am with you always, even to the end of the world.” But would, I say, any man from these words conclude, that Christ Jesus hath here promised his presence only to them that, after discipling, baptize those that are so made ; and that they that do not baptize, shall neither have his presence nor his blessing ? I say again, should any so conclude hence, would not all experience prove him void of truth ? The words, therefore, must be left by you as you found them : they favour not at all your groundless supposition.’

The other thirteen arguments have been partly noticed in the course of our remarks, and we have no room to particularize, nor do we feel it necessary to refute them. But we cannot take leave of the subject, without adverting to what Mr. Kinghorn is pleased to term ‘ the grand practical argument for mixed communion—*expediency*.’ Our readers will judge how far either Bunyan, or Mr. Hall, or the Eclectic Reviewer makes expediency the ground of the argument. Mr. Kinghorn, however, describes certain cases, in which he fears that expediency would be a dangerous counsellor,—although, as we shall see, he has no objection to enlist expediency on his own side when he can. His first case is that of a pædobaptist, residing in a place where there is a Baptist church, and not one of his own denomination : ‘ it is to him so *expedient* to be admitted to their communion, that he sometimes is tempted to try whether he cannot gain their consent.’ What he ought to do in such a case,—whether live contentedly in the neglect of Christ’s ordinance, or endeavour to form a separate church, or remove from the place, or ‘ go to the Establishment,’—Mr. Kinghorn does not inform us. How far such an individual so applying, from a sense of duty, to a community who would tell him that his baptism was a nullity, can be with propriety represented as acting on the principle of expediency, we submit to his ‘ cool, deliberate judgement.’\* The next case is, where

---

\* A case of this kind was submitted to the late Dr. Gill by a church in Buckinghamshire, the strict-communion party being confi-



the opinion of different parts of a family may be divided. 'It would be so desirable to keep them together, if it can be done, that for this purpose mixed communion would be very *expedient*.' In relation to this point, we will not appeal to Mr. Kinghorn, but to Christian fathers and Christian husbands, whether *expediency* is precisely the word that they think ought to be applied to the desire of a Christian family to unite in the celebration of the Lord's Supper. Whence comes this ruthless system which would pour contempt on the best affections of our nature, in their holiest exercise, and term the union of husband and wife, parent and child, in the most solemn office of Christian devotion, a matter of expediency? Possibly, Mr. Kinghorn may think, that if a Baptist should commit the sin of marrying a pædobaptist, he ought to bear the punishment which the strict-communion law inflicts upon him. But what if one of the parties should have received light in this matter after Baptism: must he be punished for becoming a Baptist? Since Mr. K. supposes a case, we will put a real one,—that of a pædobaptist husband debarred, during the latter years of his life, from accompanying his aged companion to the Lord's Table, by which the feelings of both were alike outraged. On the same church devolved the honour and duty of announcing to a most respectable Baptist gentleman and his lady, that their daughters, members of a pædobaptist church, could not be admitted with their parents. Expediency or inexpediency in cases like these, is not a consideration that we should feel inclined to insist upon, but the palpable impropriety of the proceeding, and the infinitely strong presumption it affords, that the hypothesis in which such regulations originate, cannot be a law of Christ.

On the other hand, it is our firm persuasion, that the grand argument for strict-communion, in the view of the majority of its abettors, is expediency, and expediency only. In Mr. Kinghorn's reply to Mr. Hall, he tells us (in the preface), that he does not intend to rest the argument on expediency, but he endeavours, nevertheless, to avail himself of this argument. 'The eminent John Bunyan,' he says, 'who zealously advocated the cause of mixed communion, seems to have had no great success in promoting *the interests of the Baptists*.' What,

---

dent that the decision of the learned umpire would be in their favour; but when the Dr. was told that the pædobaptists could not communicate with any other church, he, without hesitation, gave his opinion in favour of mixed communion, as a matter not of expediency, but of bounden duty.

‘ Behold, therefore, gentle reader,’ says Bunyan in disposing of this palmary argument of his strict-communion brethren, ‘ the ground on which these brethren lay the stress of their separation from their fellows, is nothing else but “ a supposition,” without warrant, skrewed out of this blessed word of God. ‘ Strongly supposed ? But may it not be as strongly supposed, that the presence and blessing of the Lord Jesus with his ministers is laid upon the same ground also ? For thus he concludes the text, “ And lo ! I am with you always, even to the end of the world.” But would, I say, any man from these words conclude, that Christ Jesus hath here promised his presence only to them that, after discipling, baptize those that are so made ; and that they that do not baptize, shall neither have his presence nor his blessing ? I say again, should any so conclude hence, would not all experience prove him void of truth ? The words, therefore, must be left by you as you found them : they favour not at all your groundless supposition.’

The other thirteen arguments have been partly noticed in the course of our remarks, and we have no room to particularize, nor do we feel it necessary to refute them. But we cannot take leave of the subject, without adverting to what Mr. Kinghorn is pleased to term ‘ the grand practical argument for mixed communion—*expediency*.’ Our readers will judge how far either Bunyan, or Mr. Hall, or the Eclectic Reviewer makes expediency the ground of the argument. Mr. Kinghorn, however, describes certain cases, in which he fears that expediency would be a dangerous counsellor,—although, as we shall see, he has no objection to enlist expediency on his own side when he can. His first case is that of a pædobaptist, residing in a place where there is a Baptist church, and not one of his own denomination : ‘ it is to him so *expedient* to be admitted to their communion, that he sometimes is tempted to try whether he cannot gain their consent.’ What he ought to do in such a case,—whether live contentedly in the neglect of Christ’s ordinance, or endeavour to form a separate church, or remove from the place, or ‘ go to the Establishment,’—Mr. Kinghorn does not inform us. How far such an individual so applying, from a sense of duty, to a community who would tell him that his baptism was a nullity, can be with propriety represented as acting on the principle of expediency, we submit to his ‘ cool, deliberate judgement.’\* The next case is, where

---

\* A case of this kind was submitted to the late Dr. Gill by a church in Buckinghamshire, the strict-communion party being confi-



the opinion of different parts of a family may be divided. 'It would be so desirable to keep them together, if it can be done, that for this purpose mixed communion would be very *expedient*.' In relation to this point, we will not appeal to Mr. Kinghorn, but to Christian fathers and Christian husbands, whether *expediency* is precisely the word that they think ought to be applied to the desire of a Christian family to unite in the celebration of the Lord's Supper. Whence comes this ruthless system which would pour contempt on the best affections of our nature, in their holiest exercise, and term the union of husband and wife, parent and child, in the most solemn office of Christian devotion, a matter of expediency? Possibly, Mr. Kinghorn may think, that if a Baptist should commit the sin of marrying a pædobaptist, he ought to bear the punishment which the strict-communion law inflicts upon him. But what if one of the parties should have received light in this matter after Baptism: must he be punished for becoming a Baptist? Since Mr. K. supposes a case, we will put a real one,—that of a pædobaptist husband debarred, during the latter years of his life, from accompanying his aged companion to the Lord's Table, by which the feelings of both were alike outraged. On the same church devolved the honour and duty of announcing to a most respectable Baptist gentleman and his lady, that their daughters, members of a pædobaptist church, could not be admitted with their parents. Expediency or inexpediency in cases like these, is not a consideration that we should feel inclined to insist upon, but the palpable impropriety of the proceeding, and the infinitely strong presumption it affords, that the hypothesis in which such regulations originate, cannot be a law of Christ.

On the other hand, it is our firm persuasion, that the grand argument for strict-communion, in the view of the majority of its abettors, is expediency, and expediency only. In Mr. Kinghorn's reply to Mr. Hall, he tells us (in the preface), that he does not intend to rest the argument on expediency, but he endeavours, nevertheless, to avail himself of this argument. 'The eminent John Bunyan,' he says, 'who zealously advocated the cause of mixed communion, seems to have had no great success in promoting *the interests of the Baptists*.' What,

---

dent that the decision of the learned umpire would be in their favour; but when the Dr. was told that the pædobaptists could not communicate with any other church, he, without hesitation, gave his opinion in favour of mixed communion, as a matter not of expediency, but of bounden duty.

then, are *the interests* of the Baptists? Are they those of a party, or those of Truth and Godliness? That the treatment Bunyan met with, did not promote the interests of the Baptists, we can readily imagine; and the interests of the Baptists have been not a little injured in more recent times by a similar spirit. Mr. Kinghorn does not see it in this light. He trembles for the existence of the Baptist denomination, should mixed communion prevail. We have not the slightest doubt that, if he could be brought round to the views of Mr. Hall and Dr. Ryland on *this* point, and believe with them that the sentiments of the Baptists require but the removal of this obstacle, to extend themselves indefinitely, he would soon see the whole subject in a new light. But, however this may be, we know that this is the case with many. There is a large proportion of persons in strict-communion churches, whose objection relates not to admitting pædobaptists to communion, but to church-membership. What, they say, if the pædobaptists should become a majority? These good people do not comprehend very distinctly the logic about our Lord's commission, but they can understand the expediency of keeping their church to themselves, and not letting pædobaptists have votes in their societies. An instance came to our knowledge very recently, in which this argument wrought so powerfully on the female part of the society, that it was notoriously the ground on which they attended in a body, according to a pre-concerted plan, to out-number the majority of the male members, who, with the pastor at their head, wished to adopt the Scriptural principle of Christian communion. It is but fair to mention, however, that some of them were told by a worthy deacon, that if pædobaptists were admitted to the Church, Socinians and Antinomians might follow.

Mr. Kinghorn, however, will agree with us, that the simple question to be determined is, What is the law of Christ? and that being ascertained, it is the duty as well of churches as of individuals to adhere to it at the hazard of any apprehended consequences. If it be against his will, and in opposition to his directions, that we reject those whom he has received, then, to persist in so doing in order to promote the interests of the Baptists, is but doing evil that good may come. The cause of God and truth stands in no need of a narrow, jealous, sectarian policy, nor can it be served by it. And as for the Baptist interest, may we be allowed to say, that its perpetuity and prosperity will, under God, depend far less on the zeal with which the churches contend for the honour of holding up to view one neglected truth, than on the fidelity with which they adhere to the whole of the Christian system; that they



are in far more danger from the Antinomian leaven, than from any possible consequences of mixed communion; and that every legitimate interest of the denomination has been far more effectively served by the holy examples and apostolic labours of its Pearces and Fullers, Wards and Careys, Stennetts and Fawcetts, than by all the angry discussions which have taken place on the subject of Baptism.

---

Art. IX. *Foreign Scenes and Travelling Recreations*. By John Howison, Esq. of the Honourable East India Company's Service, and Author of *Sketches of Upper Canada*. 2 vols. post 8vo. Price 15s. Edinburgh, 1825.

THE former occasion on which Mr. Howison was presented to us, was in the year 1821, on his return from Upper Canada.\* Since then, he has been passing part of his 'life at Sea,' and has visited the Island of Cuba, New Providence, and the Deckan. We frankly confess that he appears to us improved by his travels, and he has furnished us with two very entertaining volumes of light reading, containing much picturesque description and desultory information connected with foreign scenes and foreign manners.

At the present moment, when the political destiny of Cuba is a subject of so much anxious speculation, the most interesting article in the Contents will be, 'The City of Havana.' Humboldt, who visited the island in 1800, remarks, that 'notwithstanding the increase of the black population, we seem to be nearer Cadiz and the United States of North America at Caracas and the Havanna, than in any other part of the New World,' and that 'in no other part of Spanish America, had civilization assumed a more European physiognomy.† The port has been considered as the principal maritime key of the West Indies; it is at least the key of the Gulf of Mexico, and of all the maritime frontier of the United States. The occupation of this Island concerns almost equally the North American, Mexican, Guatemalan, and Colombian Republics, and the British Empire. 'Some of our highest interests, political and commercial,' remarks Mr. Poinsett in his Notes on Mexico, 'are involved in its fate.' Long have his countrymen jealously watched the proceedings of the British Cabinet in reference to this coveted possession. The following lan-

---

\* Eclect. Rev. N.S. vol. xviii. p. 352. † Pers. Narr. vol. iii. p. 472.

guage was held on this subject five or six years ago by Mr. Robinson, late American consul at Caracas.

‘ Should Great Britain gain possession of the island of Cuba, it would, no doubt, be in her power to retain it for a long time ; and, by the establishment of extensive arsenals at the port of Havana, she would, likewise, be able to keep there an immense fleet ; so that, in the event of a war with the United States, the vast commerce of the river Mississippi, and that of all the Mexican Gulf, would be seriously annoyed, and, perhaps, entirely suspended. All this we admit ; but, nevertheless, we do not hesitate to predict, that in less than half a century hence, when the United States shall have a population exceeding *forty millions*, and a naval force, such as the extent of their maritime resources will then enable them to maintain, the island of Cuba, as well as all the Antilles, and the commerce of the Mexican Gulf, will be under the control of the republic. This idea does not spring from any ill-will towards other nations, but is merely a hint to the governments of the Old World, that their establishments in the New are limited to a short duration ; and that every new attempt, whether on the part of Great Britain or any other nation, to oppose the natural and inevitable progress of the United States, by planting *rival posts*, either on the continent or islands adjacent, will only tend to an earlier development of our resources ; and, consequently, accelerate the epoch, when the power of our republic will be felt and acknowledged over the western hemisphere.

‘ East and West Florida must be incorporated in our federative states, either by *treaty* or *conquest*. We have already experienced the fatal consequences of permitting that section of the continent to be held by nations hostile to our interests, and jealous of our prosperity. Our citizens on the frontiers of Georgia and Louisiana, must no longer be exposed to invasion and massacre, in consequence of the impotence and dispositions of a neutral power in the Floridas. The security of the vast commerce of the Mississippi, and the prosperity of our great western states, must not be jeopardized by allowing any foreign nation to possess the important maritime keys of East and West Florida.

‘ If Great Britain should hoist her royal banners at Havana, and make it the depôt of her navy, and the Gibraltar of the West Indies, we must then make *Pensacola* and *Espiritu Santo* our two great *southern arsenals* ; and if we are to become rivals for supremacy on the western shores of the Atlantic, then be it so.

‘ Before we close our remarks on this important subject, we deem it necessary to say a few words on the probability that Cuba will not remain long under any foreign flag, but will become an independent power, under the protection of the United States. We know that this is the *wish*, and we are likewise certain it is the *interest* of the people of that island. It has not escaped the penetration of all the enlightened inhabitants of Cuba, that Spain cannot protect them during war ; and, consequently, they know that every war in which she may in future be engaged, exposes them, not only to have their



commerce destroyed, but to invasion and conquest. Under these circumstances, independent of all political enmity to the government of Spain, the inhabitants of Cuba have no common interests with her. The products of the island are valuable, in proportion as they can, without restriction, be sent to every part of the world; and the articles necessary for the subsistence and comfort of the inhabitants cannot be supplied from Spain, and therefore must be furnished by other nations.

'The city of Havana and its environs, at this day, consume more flour and provisions of the growth of the United States, than Jamaica, or any other island in the West Indies. *One hundred and twenty thousand barrels of flour, besides an immense quantity of other provisions,* are now annually carried to Havana from the United States.

'The enormous influx of negroes into the island of Cuba, within the last few years, and the inattention of the planters to the culture of provisions, have rendered the island completely dependent on foreign supplies, for the subsistence of the inhabitants. Suspend all commerce with Havana, by a strict blockade of its port, for only four or five months, and the city, with all its famous fortifications, would be compelled to surrender, without firing a gun.

'The United States at present have a greater tonnage employed in the trade to the island of Cuba, than to all the rest of the West India islands. From our proximity, as well as the enterprise of our citizens, and more especially from our being the great source from whence must be derived flour and other provisions, we must always enjoy a considerable portion of its commerce. If it become independent, we shall be perfectly satisfied with such portion of the trade as will fall to our lot, from the circumstances just suggested; and we shall feel pleasure in beholding the island in the enjoyment of an intercourse with all nations, giving to none any exclusive privileges.'

*Robinson's Memoirs, Vol. II. pp. 297—301.*

The same jealousy of this country, but tempered by more gentlemanly feeling and a less pugnacious spirit, is discovered by Mr Poinsett.

'The size, the wealth, the population, and especially the position of this Island, render it an object of great political importance. The Europeans, and most of the Creoles, who possess large estates, are disposed to adhere to the mother country, under all circumstances: some of the Creoles, on the contrary, are disposed to shake off the yoke of Spain, lightly as it bears upon them, and to declare Cuba an independent government. The dread of the slave population and of the lower class of whites in the cities, will probably constrain them to be tranquil. What part they may take, in the event of an attack being made upon the Island by the free government of Mexico or Colombia, it is difficult to say. It is probable, that some effort will be made by those countries, to revolutionize or to reduce the Island. For so long as Spain holds Cuba, Puerto Rico, the coast of the main, and of the Gulf of Mexico, are open to her fleets and armies. It is probable, however, that the course pursued by Colombia, with regard to their slave population, will prevent the Creoles of

Cuba from listening to any proposals from that quarter. This is a subject highly important to our Southern Atlantic States, and I am glad to find, that every precaution will be used to prevent the black population from gaining an ascendancy in this Island.

‘What, however, I dread still more, and what in my opinion would be much more detrimental to our interests, is the occupation of this island by a great maritime power. Such an event would not only deprive us of this extensive and profitable branch of commerce, but, in case of war with that nation, (an event which would probably be hastened by our proximity,) would give her a military position, from whence she might annihilate all our commerce in these seas—might invade our defenceless southern maritime frontier, whenever she thought proper—and might effectually blockade all the ports, and shut up the outlets of our great western waters.’

This gentleman gives his opinion too, that the Americans ‘ought to be satisfied that it should remain dependent on Spain, or, in good time, be entirely independent.’ But he subsequently gives pretty good reason why it should not be left in the nominal possession of the Spanish Government.

‘I cannot take leave of Cuba, without adverting to the scandalous system of piracy, organized by the lawless banditti of Havana and Regla, and countenanced and protected by the subaltern authorities of the Island.

‘The pirates are so numerous and daring, and their leaders have acquired so much wealth by plunder, that the timid are awed, and the corrupt are bribed to pass unnoticed their frequent and flagrant violations of the laws.

‘From Regla, vessels proceed on piratical cruises, and return openly. The plundered goods are stored and sold with scarcely a decent attempt to conceal the manner in which they were acquired. Persons well known in Havana, have proposed to the owners of fast-sailing American vessels to purchase them, avowing their intention to convert them into cruisers. Attempts have been made to cut such vessels out of the harbour, and to obtain forcible possession of them. Articles plundered on the high seas, have been publicly exposed for sale in the city, and when identified as such, persons have been brought to swear that they were their property, and brought by them from other parts of the Island. These men care not to elude detection, for they are sure to escape punishment, or even the restitution of their plunder. Although I believe that the subaltern magistrates alone profit by the sale of temporal indulgencies, and by conniving at this system of villany, still, the higher authorities of the Island are not free from censure.

‘When the British squadron arrived here, with an order from the Spanish government to the captain-general, directing him to co-operate with the commander in suppressing piracy, that officer refused to do so, and declared that he had no disposeable force. At that moment there were nearly five thousand men in Havana, and a



fleet lying in the harbour, of three corvettes, of twenty-six guns each, a brig of war, and four schooners. This fleet has never been sent against the pirates, and it is worthy of remark, that in no instance has a vessel under the Spanish flag been plundered by them.

‘ I hazard nothing in asserting, that piracy will not be completely put a stop to, until the public authorities of Cuba and Puerto Rico are compelled to expel from their territory, all who are known to be engaged either in fitting out licensed or unlicensed piratical vessels, or in receiving and selling goods plundered on the high seas. All the great commercial nations of the world, ought to unite to induce or to compel Spain to adopt some such measure. If that nation does not possess the power of carrying it into effect, the United States ought to lend the necessary aid to insure its execution.

Mr. Howison does not enter into these political speculations, but, in approaching the Havana, occupies himself with his pencil.

‘ On rounding the Morro castle, and entering the harbour, an interesting scene presents itself. In front, one sees a forest of masts, surmounted with the flags of all nations, and vessels of every description, from the ship of war to the coasting-sloop, lie at anchor around him. On one side, a high ridge of rocks, crowned with formidable batteries, extends along the water's edge; and on the other are clusters of houses fancifully painted and adorned with verandas, terraces, and balconies, where groupes of Spanish ladies sit enjoying the sea-breeze, and slaves stroll idly, awaiting their master's call. A little way off, the antique towers of a convent rise with sober majesty, and, in the distance, spires of various architecture project into the clear balmy atmosphere above, while the deep tolling of their bells comes upon the ear with varying loudness. Small boats with painted awnings glide about in every direction, conveying people to and from the different vessels; and the snatches of barbarous Spanish which reach the ear as they pass and repass, forcibly remind the stranger that he is in a foreign land.’

The wharfs at Havana are very extensive and commodious, and are always thronged with people. ‘ I have never seen so much shipping,’ says Mr. Poinsett, ‘ and such an appearance of business in any port of the United States, except New York; and there it is not, as here, concentrated in one spot. The heat of the sun reflected from the harbour, the hubbub that prevails, and the frightful black figures that create it, give the scene no very pleasing character. The streets of the city are narrow and, in the rainy season, excessively dirty, — ‘ the narrowest and dirtiest,’ says the American Traveller, ‘ in Christendom. In some of the towns of Asia, I have seen the streets of a whole town as narrow, as filthy, and as badly paved; and some few streets in Lisbon and in the towns of

' the south of Europe, are *almost equal* to those of Havana.' The houses never exceed two stories, and are usually painted blue, or some other bright colour; and no public buildings meet the eye of a stranger, except the governor's palace and the churches, none of which have any exterior regularity or beauty of architecture. The interior of several of them, however, is sufficiently grand and imposing. The most magnificent, in point of furniture and decoration, is that of San Domingo; but the noble dimensions, double range of Gothic arches, and lofty roof give to the church of San Francisco a more impressive effect. The number of priests in Havana exceeds four hundred. 'With a few exceptions,' says Mr. Howison, 'they neither deserve nor enjoy the respect of the community.'

' However, no one dares openly to speak against them. In Havana, the church is nearly omnipotent, and every man feels himself under its immediate jurisdiction. Most people, therefore, attend mass regularly, make confession, uncover when passing a religious establishment of any kind, and stand still in the streets, or stop their *volantos* the moment the vesper bell begins ringing; but they go no further; and the priests do not seem at all anxious that the practice of such individuals should correspond to their profession. The priests shew, by their personal appearance, that they do not practice those austerities which are generally believed to be the necessary concomitants of a monastic life. The sensual and unmeaning countenances that encircle the altars of the churches, and the levity and indifference with which the most sacred parts of the service are hurried through, would shock and surprise a Protestant, were he to attend mass in the expectation of finding the monks those solemn, majestic, and awe-inspiring persons which people who have never visited Catholic countries, often imagine them to be.'

Nothing can be worse than the state of society in this city. The lower classes, including the three descriptions of free blacks, slaves, and Spaniards, are all alike dissolute and unprincipled. Assassinations are so frequent that they excite little attention; and assault and robbery are matters of course when a man passes alone, and at night, through a solitary quarter of the town. 'I believe,' says Mr. Howison, (and Mr. Poinsett makes a similar statement,) 'this city is the scene of more outrages and daring crimes than any other of its size in the civilized world.'

' Several assassinations take place in the streets every week; but one will not learn this from its newspapers or from the Spaniards themselves, both the government and private individuals being anxious to conceal from foreigners the reproachful state of their town. When the dead body of a stranger, or person of low rank is found, it



is laid on the pavement in front of the prison, and is allowed to remain there till claimed or recognised by relations or acquaintances; and, therefore, those alone who have occasion to pass the place of exposure early in the morning, know how often a murder is committed.

‘ This depraved and lawless state of things may be ascribed to three causes; the inefficiency of the police,—the love of gaming and dissipation that prevails among the lower orders,—and the facility with which absolution of the greatest crimes can be obtained from those to whom the people are taught to intrust their consciences and spiritual concerns. In fact, the Catholic religion, as it now exists in Cuba, tends to encourage, rather than to check vice. We shall suppose, for example, that a man makes himself master of one hundred dollars by robbing or by murdering another, and that the church grants him absolution for half the sum thus lawlessly obtained, it is evident that he will gain fifty dollars by the whole transaction, and think himself as innocent as he was before he committed the crime. The negligence of the police enables four fifths of the offenders to escape detection; and no man need mount the Havana scaffold, whatever be his crime, if he has the means of ministering to the rapacity of the church, and of bribing the civil authorities. A poor, friendless criminal is executed a few days after sentence is pronounced upon him; but a person of wealth and influence generally manages to put off capital punishment for a series of years, and at last to get it commuted to fine or imprisonment.’

Three instances of this kind came to the Writer's knowledge while in Cuba. In one case, two girls were found guilty of having murdered their mother under circumstances of the deepest atrocity, were condemned to death, and the day was twice fixed for their execution; but their uncle, by paying large sums to the church, succeeded in deferring each time their execution, and at length he found means to persuade the civil authorities to let them escape. A Spaniard who had murdered a priest for carrying on a criminal correspondence with his wife, was condemned to death, but, by means of bribery, succeeded in delaying his execution for more than two years. At length, his funds being exhausted, he was hurried to the scaffold. The third case was that of a mulatto whose execution Mr. Howison witnessed. He had been found guilty of murder seven years before, but, by occasionally paying money to the church, had obtained a series of respites, till at length, his resources were exhausted, and the priests resigned him to the executioner.

This frightful picture of the moral state of society, receives a finishing touch in the following paragraph.

‘ It is evident that, however interesting the objects with which a man is surrounded may be, he will overlook them all if he is aware

that his life is in danger. Therefore, most foreigners, on arriving in Havana, think more about the yellow fever than any thing else. The fatal effects of this disease are forced upon their attention so frequently, and in so many different ways, that none but those who possess a large share of philosophical coolness can regard its ravages with indifference. At the boarding-house, a man seldom sits down at table without perceiving that one or two of the usual party are absent. If he inquires for them, he is told that they lie dangerously ill, and in the course of next meal probably receives intelligence of their dissolution or burial. Those who have resided long in Havana hear things of this kind without the slightest discomposure, and sometimes even pass jokes upon the subject; for a consciousness of their own security, makes them careless about the danger to which others are exposed; while, at the same time, a familiarity with sudden death renders its awfulness comparatively unimpressive.

‘The proximate causes of the yellow fever have not as yet been correctly ascertained, and therefore it is difficult to explain why this epidemic should prevail so much in Havana. The city is indeed filled and surrounded with sources of disease. The streets are badly aired and odiously dirty; the water is obnoxious to the eye and to the taste, and the harbour forms a receptacle for the innumerable impurities which are daily thrown from four or five hundred vessels of all descriptions and sizes. The miasmata arising from such a quantity of putrescent materials, conjoined with the scorching heat of the sun, soon operate upon a European constitution, and produce the most fatal consequences. Two-thirds of the crew of a ship, recently come into port, often fall victims to the yellow fever in the course of a few days. Those who escape the first attack of the disease are generally exempted from a second, unless they leave Havana, and return to it after residing some months in a northern climate. The Protestants who die in Cuba are not allowed interment among Catholics; and therefore the hotel-keeper already mentioned has a burying ground of his own, in which the bodies of the English and Americans are deposited; however, within these few years past, the mortality has been so great that the premises have become rather small, and the corners of the piles of coffins, which occupy every part of them, may be seen projecting through the earth.’

These same British and Americans, with whom the higher classes of Spaniards seldom or ever associate, are described as for the most part uneducated adventurers leading a very contemptible sort of life. There is something attractive and amusing to a foreigner fresh from Europe, in the novel and varied habits, costume, and manners of the motley population; but the disagreeable features of the place, soon force themselves on his attention. He finds round him, ‘a debased state of society, a pestilential atmosphere, an unprincipled and hypocritical priesthood, and a dissolute, atrocious populace;’ curiosity soon yields to disgust, and he becomes anxi-



ous to escape from a spot in which physical and moral evil personified in their most dreadful forms, seem the very demons that wait on avarice, the master demon who holds his court in this infernal capital.

That the Spaniards should be expelled from Cuba, is at all events ardently to be desired by every friend of humanity. The island, from its geographical position, would seem to belong naturally to Mexico. Humboldt supposes that it originally formed part of the peninsula of Yucatan, and that it was separated by some great physical convulsion. As an island, however, it would require to be rather under the protection of some maritime power, which the Mexican Republic is not likely to become. Colombia, who is pushing her frontier towards the North, and already lays claims to great part of the Mosquito coast, stands in the nearest political relation to Cuba. On the other hand, the merchants of New Orleans are closely bound in commercial ties to those of the Havana. Were Great Britain to become possessed of this fine island, what could she do with the four hundred priests and a slave population dangerous alike in bondage and in freedom? We have already enough on our hands in the West Indies. Time will resolve the problem.

The other contents of Mr. Howison's first volume are entitled, *Life at Sea*; *Boarding-house Recollections*; *a Journey in the Deckan*; *Two Days at the Cape of Good Hope*; and *a Voyage from Havana to New Providence*. The first of these articles is extremely well managed, and has interested us highly by the almost dramatic spirit which pervades it. The least edifying or entertaining portion of a volume of travels is, in general, that which details the log-book memoranda of a voyage. The writer is then going out, perhaps for the first time, full of curiosity and ignorance, and is unable to analyze even his own sensations. The description which Mr. Howison gives of a 'life at sea,' is evidently written by an old traveller. We shall make room for his description of a sun-set at sea.

'Sunrise, sunset, and moonlight, constitute some of the most interesting modifications of ocean-scenery. The first, however, seldom displays much beauty or variety; for, at a distance from land, the great luminary in general emerges upon an unclouded horizon, and, therefore, nothing but a glare of light attends his appearance on the brow of the morning. With sunset, it is quite the reverse. In almost every dissimilar climate and different sea, the celestial phenomena that accompany the departure of day, vary in their character, and assume different aspects. I am far from thinking that sunset, as seen at sea, can ever equal what it is on shore, where mountains, valleys, forests, rivers, and ruins, clad in the glorious investments

of evening, and mutually heightening the individual effect of each other, dazzle the eyes and mind of the beholder, and make the scene excite emotions as numerous and diversified as the objects that compose it. But, in the midst of the ocean, the exhibition has a more abstract kind of magnificence, and, from the absence of all terrestrial features and associations, more ideality.

‘ Perhaps the finest sunsets of any take place in the West India seas during the rainy season. In the morning, the horizon is encircled by a range of clouds, the masses of which gradually increase in magnitude till noon. They then become motionless and unchanging, and float indolently in the overpowering fervour of day; but when the sun has declined considerably, new masses start up from the place at which he will set, as if to prepare for his reception. After he sinks behind them, he remains for a little time completely shrouded; but the obscuring volumes are at length divided by a chasm, through which a magnificent burst of splendour flashes forth with startling rapidity. Every flake now rolls away from before him, and his orb, dilated into glorious magnitude, pouring floods of golden light, and sublimely curtained with clouds of the most dazzling tints, throws a parting smile upon the ocean, whose mirrored bosom placidly receives the radiant gift, and reflects back the whole celestial pageantry with a chaste and tempering mellowness. But as the moment of dipping approaches, the sun’s glare falls unequally upon the gigantic clouds, and lights them with gorgeous dyes on one side, while they remain black, portentous, and pregnant with thunder on the other, and seem to await, with lurid impatience, the time when their controlling luminary will disappear, and leave them to burst into tempest, and discharge their pent-up wrath upon the bosom of night; at last he sinks below the horizon, and darkness almost instantaneously involves both ocean and sky.

‘ Sunset, as seen in the Southern Atlantic, has a more sober magnificence than in the West India seas. The clouds are equally brilliant in colour, but are less fantastically arranged; the light is nearly as vivid, but has not the tropical glare and fierceness just described; and the reflection upon the sea is quite as beautiful, but not so dazzling and extensive.

‘ The most lovely and impressive sunset I ever witnessed, took place at the mouth of the St. Lawrence, where the river is thirty miles wide. I was on board ship, and we lay in the middle of the majestic stream, the surface of which was perfectly calm, and apparently without current. Several vessels had anchored within a mile of our station, and the sound of the voices and rattling of cordage, which occasionally proceeded from them, were the only vibrations that agitated the air. A number of belugas, or white whales, sported silently on the still expanse around us, raising their backs gradually above it, in the form of a snowy crescent, and then gliding downwards with graceful smoothness and elegance. On one side, the dreary coast of Labrador, lightened by the glow of sunset into an appearance of richness and verdure, occupied the horizon, and, on the other, the barren mountains of the American coast were dimly



visible. Before us we traced the windings of the St. Lawrence, and saw them studded with islands, and narrowing into more intense beauty, until they were lost amidst the recesses of accumulated hills and forests. The sun was setting serenely on a land of peace,—a land which was calling the children of misery to her bosom, and offering them the laughing joys of ease and plenty. We were in the midst of the most magnificent of nature's works,—these appearing still more magnificent from our having seen nothing but ocean and sky for many preceding weeks. We had just entered the gates of a new world, and it was impossible to view the glorious sunset which illumed its skies, without mingled emotions of awe, gratitude, and exultation.

‘Sunset in the East Indies is as deficient in grandeur, gloriousness, and impressive magnificence, as is the country in which it takes place. The horizon is usually cloudless, and the sun, even when about to disappear, emits a glare and heat nearly as concentrated and scorching as he does at noonday. He is not encircled with orient colours and fanciful forms, nor tempered by kindly vapours, but descends in all the unadorned and unattractive simplicity that characterizes the face of nature in the eastern tropics.

‘But where, after all, shall we find sunsets equal to British ones? where such serenely beautiful horizons—such rich and varied dyes—such mellowness of light—such objects to be irradiated by it, and evenings so happily adapted for contemplating them? The mixture of fierceness and gloom in a West India sunset call to mind the coarseness of the people there, and the implacable deadliness of the climate. The milder glories of one in the Southern Atlantic can be enjoyed at sea only where every thing else is unpleasing. The effect of a similar scene in America is injured by the want of objects of antiquity, and of the lofty associations connected with them; and, in India, the tropical glare attending the departure of day, forces us to imprison ourselves while it is taking place, and to remember that we are in exile. A British sunset alone excites no regretful ideas; its placid beauty is heightened by that of the scenery which it embellishes, while the quiet imagery of its horizon, and the softness of the succeeding twilight, are characteristic of the undisturbed peace and domestic happiness that have their dwelling-place in that land upon which the shadows of night always steal softly and unobtrusively.’

Vol. I. pp. 32—37.

The contents of the second volume are, *Life in India*; *Foreign Adventure*; the *Cantonment of Seroor*; the *Delinquent*. Of *Life in India*, Mr. Howison draws a very dark and gloomy picture; and he is aware that it will convey a very unfavourable impression of the country. But we are by no means disposed to suspect that the description is overcharged. He visited Bombay, he tells us, under the impresssion that it was the seat of wealth, splendour, fashion, and extravagance, but a stroll upon its esplanade dissipated the illusion. ‘I believe,’ he says, ‘there are few English watering-places of the third

‘ class that could not produce a better evening turn-out than this Scotch factory. Every thing had an appearance of dinginess, age, and economy, that seemed miserably out of place beneath the ardent clime and radiant skies of Asia. One week’s residence in India usually serves to dispel all the delusive anticipations of a life of splendour and voluptuousness which occupy the minds of the young men and women who embark for its shores. After giving the journal of a day, the Author makes the following very sensible and useful remarks :

‘ It will appear, from this sketch of a day’s existence in the East, that life there, in most instances, consists chiefly of a succession of struggles against personal inconveniences and bodily uneasiness, and that those energies which people in temperate climates employ in augmenting their sources of positive enjoyment, are expended in diminishing the causes of positive suffering. The means which in India are adopted to alleviate the heat are of comparatively little avail. They affect the imaginations of those for whose benefit they are resorted to, more than they do the thermometers that hang in their houses. The influence of the climate can be successfully resisted only by withdrawing the attention from it. When the mind is idle, the body is delicate. Constant employment renders one almost insensible to the heat, and invigorates the frame infinitely more than the combined operation of fans, punkahs, and tatties, ever can do. But this plan cannot be pursued without considerable exertion ; for that overwhelming languor and indolence which seem to be interwoven with existence in the East, and which prove hostile to any sort of activity, however agreeable in itself, must first be overcome and put to flight. Repeated efforts will not fail to effect this ; and when a man has once got into regular habits of employment, he will suffer comparatively little exhaustion from the heat, and will enjoy much better health and spirits than he would otherwise do. This is the only system that can render life tolerable in India ; and one must adopt it in the early part of his career there, otherwise it will become impracticable. He who passively yields up soul and body to the enervating dominion of the climate, will gradually acquire a torpidity of mind, such as will render him incapable of any higher enjoyment than what arises from exemption from actual suffering.’

Under the head of ‘ foreign adventure,’ will be found some affecting biographical sketches, and much useful advice and caution to young emigrants and fortune-hunters.

‘ The West Indies and the Southern States of America form at present the grand theatres for adventurers, to whom temperate climates are not at all favourable, the waste of human life in them not being sufficiently rapid to render a constant influx of strangers necessary. The European population of Jamaica undergoes a total change every seven years, and that of New Orleans and of Sierra Leone is renewed twice in the same period. Two-thirds of the foreigners who



come to reside in Havana, die within six months after their arrival : and in some of the Dutch East India islands the mortality is still greater.

‘ It is from the deadliness of tropical climates that the ferocity of character which distinguishes European society in the West Indies and in the Southern States of America takes its origin. When men see their associates perishing around them, and know that they themselves may become death’s next victims, they lose all tender feelings, and study self-preservation only. Life seems too short and uncertain to be wasted in the indulgence of human affections. Every one is aware of his danger, and scrambles to secure the means of flying from it. It is like a retreat after a battle, in which soldiers do not scruple to trample down their friends and companions in order to facilitate their own escape. So, in tropical climates, adventurers are obtuse to all circumstances unconnected with gain ; and even rejoice to see their fellow creatures precipitated into the whirlpool of destruction, when they happen to impede their progress through the avenues that lead to profit, preferment, and prosperity.

‘ Revolting and unnatural as this state of feeling appears to a stranger, on his first visit to a tropical country, it ought to be contemplated with forbearance, as being excusable and unavoidable. No man ever resides under a bad climate, except for the purpose of acquiring the means of eventually living in a good one ; and, therefore, the adventurer who comes to the West Indies has no object in view but gain. His avowed business is to struggle against competition, bad fortune, disease, and death ; and any refinements of feeling would be fatal to his personal comfort and injurious to his interests. To avoid cheating his fellow-creatures, and to respect the common rights of humanity, is all that can reasonably be required of him ; for his situation is too desperate a one to admit of his having any concern for the welfare, happiness, or safety of others ; and any professions to the contrary might justly be regarded as the offspring of hypocrisy, instead of the fruits of benevolence and disinterestedness.’

Vol. II. pp. 130—142.

The Delinquent is a horrible tale very powerfully told ; but we have no room for further extracts or remarks. Upon the whole, we have not been better pleased for a long time with two volumes of light reading, than with these ‘ travelling recreations.’

## ART. X. SELECT LITERARY INFORMATION.

In the press, the Works of James Arminius, D.D., formerly Professor of Divinity in the University of Leyden. Translated from the Latin by James Nichols, Author of "Calvinism and Arminianism Compared in their Principles and Tendency."—Volume the First.

Mr. Belcher of Folkestone, has in the press, a 12mo. volume, entitled, Poetical Sketches of Biblical Subjects; comprising a Selection of Passages from the best Poets, illustrative of the Sacred Volume. It is intended as a companion to his "Narratives," lately published.

In the press, a Translation into English Verse of the French Hymns of the Rev. Cæsar Malan.

In the press, a new edition, in 2 vols. 12mo., of Dr. Bogue's Discourses on the Millennium.

In the press, The Life of John Chamberlain, late a Missionary of distinguished eminence in India. By Mr. Yates, of Calcutta. Republished in England, and edited at the desire and under the immediate patronage of the Committee of the Baptist Missionary Society, by F. A. Cox, A.M. Hackney.

Part I. of Dr. Alexander Jamieson's New Practical Dictionary of Mechanical Science, will appear in June, embellished with engravings.

In a few days will be published, The New Shepherd's Calendar, a new volume of Poems. By John Clare.

Also, Aids to Reflections, in a Series of Prudential, Moral, and Spiritual Aphorisms, extracted from the Works of Archbishop Leighton: with notes and interpolated Remarks, by S. T. Coleridge, Esq. post 8vo.

In the press, the Songs of Scotland, ancient and modern: with an introduc-

tion and notes, historical and critical, and characters of the lyric poets. By Allan Cunningham. 4 vols.

In the press, Essays and Sketches of Character. By the late Richard Ayton, Esq.; with a memoir of his life, and portrait.

Mr. Mitchell is preparing a Dictionary of Ancient and Modern Greek, to unite the two languages, distinguishing the words purely ancient and the modern terms. Also, a Compendium of the Modern words, to be used as a Supplement to all existing Greek Lexicons.

In the press, in one vol. 8vo. A Manual of the Elements of Natural History, by Professor Blumenbach, of Berlin. Translated from the tenth German edition.

Mrs. Henry Rolls, Authoress of Sacred Sketches, Moscow, &c. &c. will soon publish, Legends of the North, or the Feudal Christmas. A Poem.

Mr. Woolnoth will complete his Series of Views of our Ancient Castles in the course of the summer. No. XXIV., concluding the work, will contain a descriptive catalogue of all the castles in England and Wales.

The Rev. B. Jeanes, of Charmouth, is preparing for publication, A General Pronouncing Vocabulary, or Guide to a correct Pronunciation of Proper Names, ancient and modern. 1 vol. 8vo.

A new edition of the Rev. John Bird Sumner's Essay on the Records of the Creation, revised and corrected by the Author, will shortly be published.

The Rev. J. T. James, Author of Travels in Russia and Poland, has in the press, The Scepticism of To-Day; or the common sense of religion considered.

## ART. XI. LIST OF WORKS RECENTLY PUBLISHED.

### BIOGRAPHY.

Christian Characteristics; or, an attempt to delineate the most prominent features of the Christian Character. By the Rev. T. Lewis, Minister of Union Chapel, Islington. 12mo. 5s.

### THEOLOGY.

A Letter to the Rev. Edward Irving, occasioned by his Oration for Mission-

aries, &c. By the Rev. W. Orme. 8vo. 2s.

Doddridge's Family Expositor, complete in one vol. sup. royal 8vo. 11. 1s.

Reflections on the Word of God for every Day in the Year. By William Ward of Serampore. 12mo. 6s. 6d.

Lectures on Popery. By W. Groser. 12mo. 5s.